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UNITY

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UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of divine law, harmony, health, and peace, here and now.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, we receive voluntary offerings for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*, Tenth and Tracy, Kansas City, Mo.

THE FULFILLMENT

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said. . . .

And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.—*The Gospels.*

INTEMPERATE THINKING

CHARLES FILLMORE

THE admonition of Paul was: "Walk by the Spirit, and ye shall not fulfill the lust of the flesh." To "walk by the Spirit" is to think spiritually in all our ways, so we would lay down this proposition for your acceptance: All intemperance of whatever character has its source in intemperate thinking, and all thoughts not based in Spirit are intemperate and futile.

All character ascribed to materiality has its primal source in mind. Then it follows that the only real cure for all ills of body and affairs is mental. We must consider the whole subject of man's intemperance from the standpoint of mind. Man is a mental being, and his intemperance is mental.

Intemperance is now considered a disease, and we are told that it is hereditary. This question of heredity must be met by those who lay down the proposition that all causes are primarily mental. The body has no power of itself to transmit any condition. It is moved by mind, and all inheritance through the flesh must be by thought; therefore all who are living in generation should be on guard against intemperate thinking, that no false craving be transmitted to their children.

Thought enters into eating and drinking, and these processes must be considered from the mental side of man's nature. Back of eating and drinking is the desire for more life, more expression of Spirit. This is what we all are seeking, but through lack of understanding of ourselves as mind instead of body, we fall short of the perfect expression and lose ourselves in sensation. A good thought to hold is: "*I seek the quickening of Spirit and not the sensations of the flesh.*" Such a thought will carry one safely through temptation along any line of intemperance. The body tries to fulfill

the demands of the mind, but often fails because the flesh is limited in its capacity to express. This limitation will be taken away when we proclaim the quickening of Spirit.

Some people are fanatically intemperate in their views of God and his laws. Calvin was so sure that his creed was right and all others were wrong that he became a murderer, burning his enemies at the stake.

Intellectual thinkers sometimes become so absorbed in their work that they ignore the natural demands of the body and thereby suffer from autointoxication.

We find intemperance in art and in science, and also in domestic economy. The housewife gives all her thought to her home and stultifies her mind; the business man gives all his thought to the making of money and becomes ossified. In all walks of life we see a tendency to intemperate thinking, which results in unbalanced states of mind and body.

Temperate thought has its foundation in Spirit. We never shall be perfect until all our thoughts flow out from God's kingdom within us. Does this mean that we must be thinking about God at all times? No. God is not a person, but a principle. All thoughts must be in accordance with this divine Principle. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." The real meaning of this text is that if we abide consciously in Spirit there can be no penalty of broken law. If you think love and joy, can you break the law? No. Remember that the law calls for discipline, not punishment. We are purified through the exact law of thought. Its penalties are corrective, and come out of no spirit of revenge for human ignorance and disobedience.

Anger, jealousy, faultfinding, criticism, envy, all lead to intemperance. These things should be denied and their seeming power should be taken away by the

word of Truth. Your faultfinding of yesterday led to the desire for the strong coffee that you drank this morning. Discouragement causes intemperate thought that grinds up the tissues and dissipates the vitality which is needed in building up the body. It is not well to dwell on these intemperate thoughts. Drop them and center yourself in Spirit and reap its fruits of peace and satisfaction.

Negative thoughts produce a depleted condition of the organism, and this calls for a stimulant. We are constantly setting up, in the subconscious, mental states of which we are not aware, and these states are destructive when formed by intemperate thinking.

Thoughts have power, and destructive thoughts call for destructive elements in food. So we have the slaughterhouses that provide dead things for food. Mental intemperance bears a certain relation to this craving for the flesh of animals. It is said on good authority that there never was a vegetarian drunkard. Then if your husband has a desire for strong drink, give him natural food, and do not increase the fever that is demanding drink by setting before him at the table those things which help to create the unnatural thirst. To remedy this unnatural condition, we must begin with thought, and instead of using condemnation as a cleansing power in our communities, we should work from spiritual understanding and speak the purifying word of Spirit.

The command, "Thou shalt not kill," has been limited in its application, and men have felt guiltless so long as they have not taken the life of a fellow man. There is no warrant for this limitation. In the sixty-sixth chapter of Isaiah it is written: "He that killeth an ox is as he that slayeth a man; . . . their soul delighteth in their abominations." This is good argument. The whole earth is God's creation, and man should not prey upon his fellow creatures. To do so is to disregard the unity of all life, and the suffering of the

animal world reacts upon both those who kill animals and those who eat animals. No animal element should come into the organism of man. Man is Spirit, and to build up the perfect spiritual body he must feed upon the spiritual word and the natural food for man flowing forth from that word. (See Genesis 1:29.)

"Think the thoughts of God after him." This means that personal thinking must be changed to universal thinking. Where the mind is absorbed with all the petty details of the personal, limited self, it cannot "think the thoughts of God," which are those thoughts founded on the recognition of God omnipresent, omniscient, omnipotent, and of man as his offspring.

Thinking after God gives a larger concept of man's relation to man and of his relation to all forms of life, and is the true way to overcome all intemperate thinking. The only true thinking is that which is centered in the absolute. All the thinking that you do about personality is mere moonshine; it has no effect in character building. It belongs to the passing moment and has in it no enduring substance. If you would be temperate and get in touch with your creative power, poise yourself in the absolute and let go of the limitations expressed in such terms as "my family," "my education," "my money," and all these things that bind you to personality.

The greatest of all intemperance is the excessive thought about personal relationship. The little world of self sizzles with the fever of intemperance. One who thinks and talks about the small affairs of the immediate life soon becomes intoxicated with the delirium of egotism. Let man think broadly, think about principles, think the thoughts of supreme Mind, and he will return to sanity.

For I, Jehovah thy God, will hold thy right hand, saying unto thee, Fear not; I will help thee.—*Isaiah.*

THE SILENCE

Extracts from silence services conducted by Myrtle Fillmore.

THE INNER JOY

THE SILENCE is a kind of stillness, a place of retreat into which we may enter and, having entered, may know. We get into the silence by observing these instructions: "Be still, and know." The only way really to know is to become perfectly still, to get away from the outer and from the looking for things, into the inner quiet where we are alone with Wisdom. In the silence, wisdom is given for every need.

In the outer we are always trying to get pleasure from things. We call it pleasure and it is pleasure momentarily; it does not last. The pleasures of sense gratify for a little while, but after the pleasures are over we feel bereft and empty. Outer pleasure is like moonlight: It sometimes is very beautiful, but there is no element of growth in it. It does not help the powers within us to come forth.

The silence is like the sun: It is always shining. It brings forth the best that is within us, the image and likeness of God that is waiting to be brought into activity, that will show itself after the fashion that God intended it should.

In the silence we get the wonderful inward joy that is of God. We see what the real is. Those who seek pleasure in the outer are in reality seeking eternal joy; the joy that no man can take away; the joy that Jesus Christ promised us; the joy that comes when we know what it means to be a child of God, to know what the Father would have us know.

To help us from the outer pleasure into the inner joy, let us take a fitting word for meditation. Let us become willing to sacrifice the pleasures of the senses, that are

fleeting and unsatisfying; let us be willing to relinquish outer pleasures for the joy of Spirit, the consciousness of the presence of the Father. Let us take this meditation:

I am willing to sacrifice the pleasures of sense that I may enter into the joys of Spirit.

In making the sacrifice of sense for the joys of Spirit, you are not depriving yourself of pleasures; you are exchanging moonlight for the great glory of the sun. Jesus said: "The spirit indeed is willing, but the flesh is weak." The flesh can say nothing when Spirit decides; the flesh has no power, no profit in itself. It is Spirit that quickens.

THE LONGINGS OF OUR SOULS

Great unrest comes from a lack of holiness. We seem to be divided into fractions and sections; we give one part of our minds to one thing and another part of our minds to another. And always within us is a longing for something higher, an unrest because we are not satisfied with life as it seems to us, with our measure of life. The Psalmist conceived the right idea of life in its fullness and completeness when he said: "I shall be satisfied, when I awake, with thy likeness." (A. V.) That likeness now slumbers in us as the seed in the earth; it is the something that is always urging us to better things. One of our poets has said:

> Longing is God's fresh heavenward will
> With our poor earthward striving;
> We quench it that we may be still
> Content with merely living.

That within us which wants something more than the outer activities of life is the longing of which he speaks. We never shall be satisfied until we find ourselves. It is this restlessness that makes all the error that we find in the outer.

We condemn men for drinking liquor; we should not do so. The drinker has a great aspiration. He has

a great longing to do something. He does not want to follow the common walks of life; he wants to follow the higher ways. Not understanding this urge within him, he thinks that he can satisfy it with sense, so he takes something to stimulate. We never are satisfied through sense; it enslaves more and more. Aspiration is the soul's trying to find its wings, trying to realize wholeness in Christ. Never, until we find wholeness in Christ, shall we be satisfied.

Our restlessness is a power that is crying out to be expressed. It may take the form of appetite or of ambition, but rightly directed it will be a wonderful something within us that will transcend all the outer senses. When we get our powers placed aright, we shall have aspiration and ambition; we shall know that we can be satisfied with nothing that earth can give. Just think what the Christ life will mean to us when it is let into our consciousness. We do not have to stimulate our senses to bring us anything; it is already ours. So let us see whether we cannot really find out what our souls are longing for.

I am satisfied with the one abundant Christ life; the purity of Spirit is my inspiration.

THE HOLY SPIRIT

The same Spirit is abroad today that was abroad in Jesus Christ's time. When the disciples saw the exhibitions of his power they thought that all power was in him; that was one reason for his taking his personality away from them. After giving all that he had to give and inspiring them to find the same gifts within themselves, he said: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." The Comforter, he told them, was the Spirit of truth which would lead them into all truth and bring to their remembrance all the things that he had told them. Our Scriptures are composed largely from what

the disciples remembered of Jesus Christ's teaching. The Holy Spirit is left with us for whoever will receive it; when it comes in its fullness we shall have a wonderful knowledge. There is a spirit in man, said Job, and the inspiration of the Almighty gives him understanding. That is the spirit that Jesus Christ came into touch with; it is the spirit that he touched in his disciples. The same spirit that was in and with Jesus Christ is in and with us now.

In our silence we are going to take words that will help us to realize the presence of the Holy Spirit: *The Power of the Holy Spirit is in me now and here. It is now and here manifest through me, and I am immersed in the spiritual wisdom of life and love.*

Immersion in the Holy Spirit was the immersion which Jesus Christ experienced and understood. He tried to tell his disciples of it, but he had to go away that they might receive from the same source from which he received.

We are not conscious of many of the things that belong to us by divine right. The disciples, after Jesus had left them, at one time gathered together of one accord in one place—the upper chamber—and a wonderful thing came to them: The Holy Spirit descended upon them. Then they knew and understood things that had been hidden from them before. They all were of one accord in one place. They seemed to be drawn together by an urging of the Spirit within them. When they were together in this attitude of mind they were expectant, they were receptive. Then the heavens seemed to open and what is described as a tongue of fire sat upon each one of them and the people were enabled to speak in many different languages. When the Holy Spirit comes upon us we see the possibilities of our ideals; boundary lines are taken away, and the all-possibility of the heavens opens to us. All the senses become awakened, to know

and to understand what was never known or understood by us before. This morning we have come here together. We must be of one accord—else why should we be here—and we have gathered in this place expecting to receive something more than we have ever before received. We expect the descent of the Holy Spirit in our consciousness. As preparation for that we have a word that we are going to hold: *I am unified in Christ in spirit, soul, and body.*

Christ belongs to us all. It is the highest thing in us; it is God's idea of man in us. We are one in Spirit.

THANKSGIVING

Truth is freeing us from all the limitations by which we thought we were bound. We do not have to be sick. We do not have to endure unpleasant experiences. If we dwell in the secret place of the Most High, the guardianship of Truth is about us, and the angels will bear us up so that we shall not dash our feet against a stone. If we would get into the habit of thinking truly about our food before we eat it, thinking where our food comes from, and then thinking back of that to Spirit, the great life that makes our vegetables and our fruits grow, there would come into our minds great praise when we eat; praise that would give new values to our food, and make it taste better. Man shall not live by bread alone, but by the words of God.

THE HALF HAS NOT BEEN TOLD

Nearly every day something that appears new—but which in reality is old—is brought before us. There are in our world many things of which a few years ago we knew nothing. They are not new; they have merely come into expression. The world and all that the world contains were created in the beginning. At one time we had nothing to do with the control of electricity, but now we make it one of our servants. It has been given us for our use; we can direct it, and yet we

do not know what it is. What we think we know involves so much we do not know that we can hardly say that we do know anything. Yet those who believe in God know that everything is possible. When we come to believe that everything is possible, we are not astonished at anything; we begin to love; our minds are opened up more and more, and we expect wonderful new things to come to us.

In everything we have to consider time, but the time necessary for doing a thing is shortened through understanding. In the old way of studying, it took years and years to learn arithmetic; now we find that there are short cuts in learning arithmetic. We are beginning to wonder where this elimination of time will stop. We are almost taken off our feet with the new ideas of what we are, for we are learning that we are not what we seem to be. We are not hard and solid flesh and blood, but we are really mind and spirit. The more quickly we find this out, the more quickly we apply it; so our world changes.

What we called disease is lack of harmony in the organism. When we touch the Christ state of consciousness, harmony pours over us, and that which we called illness—a condition resulting from inharmony within ourselves—is corrected by an adjustment of mind. When we become acquainted with each other and know what we are in Truth, we change our minds about each other. The emotions that are called passion and temper are changed; they are spiritualized. Understood, they become powers, wonderful powers.

One can love and yet become angry. Anger has been misunderstood, and, being out of harmony with life, it becomes destructive. When once it is understood it can be transformed and made an ally of good. So with the longing that we call appetite—it is aspiration. So long as we think that we can satisfy it with something that we can eat or drink, the more it grows;

therefore we learn to satisfy the longing with a true consciousness of what it is. It is a thirst after righteousness, which understanding satisfies.

We are learning about the things that were mysterious. We know ourselves better and better; we find that there is something in us that understands better than the intellectual self. We are beginning to find a new heaven and a new earth. The things that we have thought to be beyond our ken are gradually coming into our view. We are gradually coming to know that we are one with Him who knows all, one with the one perfect Life. We are finding that the Spirit within us is greater than all else.

THE PRAYER OF FAITH

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.

I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.

God is my health: I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and love and Truth are here.

—*Hannah More Kohaus.*

The more we examine the mechanism of thought, the more we shall see that the automatic, unconscious action of the mind enters largely into all its processes. Our definite ideas are steppingstones; how we get from one to the other, we do not know; something carries us; we do not take the step.—*Holmes.*

THE WAY OF LIFE

MAUDE BURT MCCALL

IT WAS the morning after the first Easter Sunday, more than nineteen hundred years ago. Light had not yet succeeded darkness. Mary of Magdala trod the way from Jerusalem to Calvary. Near the place of the crucifixion she stole through the garden of that gentle rich man, Joseph of Ramah, to the rock-hewn sepulcher. Therein, where man had never lain before, three days previously they had left the mute body of her master and physician. Thither she had come to pay a loving tribute to his memory.

On Friday, after the interment, Joseph had rolled a stone to the door of the tomb. Priests and Pharisees had followed him, sealed the stone, and set a watch. They feared that the disciples would steal the Teacher's body and proclaim him risen. Through the gloom of that morning, Mary saw that the stone had been removed. Her heart was troubled.

She ran to Peter and John and told them that the Lord had been taken away. They ran to the sepulcher. John stooped, looked in, saw the linen cloths lying, yet did not enter. But Peter went within and observed the garments. The napkin which had been about the head did not lie with the linen cloths; it lay wrapped together in a place apart. Then John also entered, saw, and believed. He and Peter returned to their homes. Mary remained, stood without, and wept.

After awhile she stooped, looked within, and through her tears saw two white-robed angels seated, one at the head, the other at the feet where the body of Jesus had lain.

"Woman, why weepest thou?" the angels asked.

"Because they have taken away my Lord, and I know not where they have laid him," answered Mary.

Then she turned, saw Jesus standing, and did not know him.

"Woman, why weepest thou? Whom seekest thou?" he asked.

She supposed him to be the gardener and replied: "Sir, if thou hast borne him hence tell me where thou hast laid him, and I will take him away."

"Mary," said Jesus.

She turned and exclaimed: "Teacher!"

Mary went to the disciples and told them that she had seen the Lord and that he had spoken to her.

Today a Christian world celebrates the events of that long-ago Easter Day in commemoration of the resurrection of Christ Jesus.

What is the resurrection? Is it a mere incident, however transcendent, in the life of a great man of a by-gone epoch-making age—a circumstance of passing historical import? Is it a hope to be realized by all mankind on a future day of judgment? Or is it part of the redemptive process which every individual must experience personally? It is the latter. The process is unconditioned, timeless, universal.

The history of Jesus the Christ is the history of the origin, unfoldment, power, and destiny of the Christ within every human being. The life, death, and resurrection of Jesus Christ were, for him, the workings-out of divine law. He exemplified the inner victory over sin and death which each man must win for himself. He revealed the mystery of his unity, from the beginning with the Father, in the Father, and of the Father; and that other mystery of the union of the Father and the Son in man, "I in them, and thou in me."

It was the mission of Paul's ministry to open the way for the understanding of this mysterious fellowship which had been withheld from other generations, even from Adam to Christ. It is the subject of his letters to the Colossians and the Ephesians. Whence did Paul

derive the good news which he preached? Not from the teachings of man, but directly by revelation from the Christ within himself. Paul was the door of utterance through which came the assurance, the understanding, the knowledge of the unsearchable riches of Christ. Comfort came to the hearts of men through him by the laying open of the mystery of God in Christ Jesus.

What is a mystery? In its strictest sense it is a secret. In the Scriptures it denotes those truths of religion which would have remained unknown to man without a revelation from God. The Gospel, the incarnation, the cross, and the resurrection are called mysteries because they contemplate processes beyond the stretch of ordinary human thinking. They are mysteries, since they would have remained sealed had not the Son of God and his Holy Spirit disclosed them. They are mysteries because they have not been opened indifferently to every one. "Give not that which is holy unto the dogs, neither cast your pearls before the swine," advised Christ.

Mystery also signifies allegory, the description of one thing under the semblance of another. One must penetrate the seeming to discover the hidden truth. One must set aside the appearances of the Palestinian resurrection and search out the secret significance underlying the surface. One must lift the story above its literal interpretation, the scene above its physical setting.

Paul writes (King James Version): "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection." "Planted"—this is the keyword to unlock the mystery of the resurrection. To plant is to bury. The gardener plants a seed in the furrowed earth. He buries it. Gradually the life impulse in the kernel

bursts the outer shell. Fresh green seed leaves spring up through the coarse soil. Eventually the secret life in the seed is resurrected in a finer, higher realm, the air. It blossoms forth into a dreamy-eyed pansy or a gorgeous chrysanthemum, a demure violet or a proud orchid, a whitely-radiant lily or a love-colored rose. The seed planted, buried, hidden away for a time in the ground, died. Yes, but its being was not extinguished. Its death was the giving up of an old life for a new one, a passing on to something higher up. It shuffled off a wrinkled, unattractive, circumscribed dress, its shell, to become the color, fragrance, velvety smoothness, delicacy of a flower. Did it gain or lose by dying? It gained. What? A beautiful resurrection. Nettleship truly says: "To live is to die into something more perfect." One may turn the sentence about and write: To die is to live into something more perfect. The resurrection in man is the flowering into Christhood of the divine germ implanted in humanity at the beginning, before Abraham was.

One must magnify the idea of Christ, dissociate the Christ from the person, the man Jesus. Christ is the inner, invisible force which animated Jesus. Jesus is the appearance, Christ, the reality. Christ was not only the innermost life of the personality Jesus, but he has been, is, and always will be the innermost life of all mankind. He is your innermost life and mine. He is a cosmic principle, a vital universal force, all-present, all-powerful, all-intelligent. All the fullness of life is in him.

In the beginning God hid the Christ in the inmost center of man's being. He lives there planted, buried, unseen, beneath or within the physical man, the fleshly body. His transcending of the mortal wrapping, his living, willing, being made flesh in it until the man shall walk in newness of life is the process of the resurrection. This using of the Lord, while individual to each man,

yet is cosmic, or universal, because it is common to all men. It is internal to the man, not external.

What symbolizes the sepulcher but this house of flesh in which for a time the real man, Christ, rests in mysterious potentiality? What is its darkness but the darkness of sensuality, of carnality? What is the stone blocking the way of egress to the one within, other than solidified prejudices, hard, sordid, perverse thoughts; senseless, lifeless doctrines or beliefs? The spirit of the mighty occupant can roll this rock away as easily, quietly, surely as the fresh, green seed leaves press through the earth's crust into the air. What signify the linen clothes which bound the body? What signifies the napkin which bound the head? The shuffling off of the mental or intellectual coil on the lower plane. Both are trappings of the visible man, the man who is appearance, not reality. What symbolize the angels? They are the celestial caretakers of whom David sings:

"For he will give his angels charge over thee,
To keep thee in all thy ways."

What means the Magdala who sought the tomb early, stayed until the day dawned, was first to greet the resurrected Master? Represents she not intuition, the receptive feminine faculty in both man and woman, the door of the soul through which the light of Spirit streams to illuminate the outer man? Intuition sprang to truth in recognition of the risen Lord. What mean Peter and John, who, summoned by Mary, came and examined the facts, then returned to their homes? What else than faith and love still functioning in human reason, still bound to the limitations of matter?

How can man achieve the resurrection, live into Christhood? First, by voluntary crucifixion. God does not impose his power and glory upon man. The latter must open his mind and his heart willingly to receive them. Christ said to his disciples: "Therefore doth the

Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father." Man's crucifixion is not a climacteric one culminating in nails and a wooden cross, in the bitings and spittings of a snarling mob. It is an inner, unseen dying in the secret places of his own being. It is a daily crucifixion of things of the flesh by things of the Spirit. It is a daily crossing out of adultery, fornication, uncleanness, lasciviousness with purity; a crossing out of drunkenness and revelings with temperance; a crossing out of sickness with health; a crossing out of need with plenty. It is a crossing out of variance and strife, anxiety and mental confusion with peace; a crossing out of envyings, emulations, vaunting of self with meekness. It is a crossing out of vulgarity with beauty, of grief with joy, of doubt with faith, of foolishness with wisdom, of fear and hate with love, of falsity, sophistry, hypocrisy, with truth.

Secondly, man's resurrection is accomplished through Immanuel (God with us). Man must eat the flesh of the Son of man and drink His blood, else there is no life in him. What means it to eat the flesh of Christ? Must one eat the flesh of the physical body of Jesus? No. The flesh of Christ is his Word. It is the meat, the substance, which one must eat. Where is it found? In the Gospels according to Matthew, Mark, Luke, and John, and, closer still, within the treasure box, one's own heart. What means it to drink the blood of Christ? Does it mean that one must drink the red stream which flowed through Jesus' veins? No. The blood of Christ is the invisible life force within man, a fathomless "well of water springing up into eternal life."

Read the Gospel according to John, 6:28-63. Let the light of Divine Mind penetrate the mystery veil and illumine the breadth and length, height and depth of

the riches within. Christ is the way of life, abundant, glorified, for time, for eternity.

They said therefore unto him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What then doest thou for a sign, that we may see, and believe thee? What workest thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto him, Lord, evermore give us this bread. Jesus said unto them, I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven? Jesus answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he that is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die.

I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world.

The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard *this*, said, This is a hard saying; who can hear it? But Jesus knowing in himself that his disciples murmured at this, said unto them, Doth this cause you to stumble? *What* then if ye should behold the Son of man ascending where he was before? It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life.

CHRISTIAN RELIGION IS COMPREHENSIVE

To conceive of the Christian religion as itself a thing —a something which can exist apart from life; to think of it as something added to being, something kept in a separate compartment called the soul, as an extra accomplishment like music, or a special talent like art, is totally to misapprehend its nature. It is that which fills all compartments. It is that which makes the whole life music and every separate action a work of art. Take away action and it is not. Take away people, houses, streets, character, and it ceases to be. Without these there may be sentiment, or rapture, or adoration, or superstition; there may even be religion, but there can never be the religion of the Son of Man.—*Henry Drummond.*

FORGIVENESS

IMELDA OCTAVIA SHANKLIN

(Cosmic Christ Series)

WHEN we speak of forgiveness we ordinarily mean a feeling of superiority which refuses to acknowledge susceptibility to offense. On occasions we mean that self-deceiving indifference toward an act that is glibly expressed in the words: "Oh, well, whatever he may have meant, I forgive him."

Forgiveness is not a casual act, not a superficial work. The word means a cleansing or a blotting out of transgression. Forgiveness must be wrought in the very texture of the soul. It is a deep searching thoroughness of reclamation which invades the subconscious areas and joins the experiences of the soul to the sinless activities of God. It is a fundamental part of the work which we have to do in order to attain salvation of soul and body. It must be made to unite our thoughts, from the beginning of creation, to the purity of God upon which no act of man can cast a stain.

Our work of forgiveness centers in the self. Each soul that takes on a human body for motives other than those which actuated Jesus Christ has need to learn the use of forgiveness as the Master used it when he prayed that evil deeds might be forgiven their doers. The prayer that his persecutors might be forgiven came from a consciousness that he had escaped contact with the intended persecution. Inasmuch as he had refused to make contact with the acts, there was in him no offense for him to forgive. But he knew that act and intent react on the soul of their originator. He did not say: "I forgive you." There was no occasion for such words, for he had not received into consciousness that which would have need of forgiveness. In a fullness of forgiving love which only Divinity encompasses, he

prayed that the acts might not be lodged with the Father to the hurt of the actors. Being one with the Father, he spoke forgiveness in the highest zones of consciousness, against the time of need in which his persecutors should cry for the blotting out of their transgressions.

The word debt, as Jesus Christ used it in the Lord's Prayer; the word transgress, and the word trespass, have virtually the same meaning. They indicate a crossing, as of a line of demarcation, a passing from a direct line of action into a zone that lies outside the original specifications of the soul's activities. Sin is committed when we determine to follow a line of action not identical with God's creative process. We transgress the law of absolute being when in a finite capacity we attempt to do what belongs to God in an infinite capacity. From the time in our soul's history when we first desired to incarnate, we have need of forgiveness. Original sin is the passing over from Spirit to matter, the carrying of the Image-Likeness into fleshly incarnation. The radiations of God's Spirit bring forth and sustain his creations. Individually, God's creation is the man to whom He gives dominion over impulses and desires. We transgress, cross his radiations, when we develop a shadow man to till the ground, for in so doing we focus our interests and our operations in the zone where time and matter operate. The story of the prodigal son is an allegory that shows transgression to be a crossing over from the Father's house into the alien kingdoms of shadow substance and evanescent joys.

Knowing what constitutes transgression, we know how to become forgiven: We must return to our original relationship with God.

Forgiveness does not come from God, because God does not receive offense. The forgiveness that restores us to him, that leads us back into the zone where his

radiations directly and perfectly sustain us, is a return on our part into that holy union with him in which his Spirit absorbs, transmutes whatever there may be in us that is foreign to itself. The work of transmutation that is performed by his Spirit is what is meant whenever allusion is made to God's forgiveness of sin. God forgives us in the sense that he, radiating from us, annuls all conditions and results not native to himself. Forgiveness is a unionizing of the soul with God, comparable to the drop's reception by the sea.

God is as the sea which receives the drop, the tributary, the glacial flow, and makes these waters to become its own. The little torrent froths down the yellow cliffs of clay; the muddy water is received into the body of the universal deep and becomes again a part of that which it forsook, that in which it has salvation and perpetuation. Our souls, with the petulance, the turbulence, the hates, the worries, and the doubts that now or ever have been given temporary life by us, are received into God by a process of merging, and the merging is forgiveness. At the instant of being received into God, the traits not of God cease in the soul, and we then have become partakers in the Jesus Christ forgiveness.

Jesus Christ taught that judgment does not come from God but from man. God does not know offense, therefore he cannot judge. Man knows offense, and man judges. Receiving offense and forming judgments, together constitute transgression; they carry the soul across the direct radiations of God into the world of finite and changeable states. Because man knows offense he must forgive, and his forgiveness never can have effect anywhere save in his own consciousness. The forgiveness which he practices sets him right with God, and this restored relationship automatically sets him right with his fellow men and all the other objects in his environment.

Those who forgive specifically and vicariously do the works of Jesus Christ. When the Master prayed that his persecutors might be forgiven, he prepared the way for their return when they should realize how greatly they had transgressed the radiations of that divine love which we call God. It was a transcendent influence for the quickening of God's love in them. One who prays understandingly for one who does not understand, sets, so to speak, a beacon aflame in a Stygian morass, to which the wanderer comes and by that light kindles his extinguished torch. Forgiveness flowed from the Master as brilliancy flows from the sun, because he was God in a veil of incarnation so sheer that the world saw his divinity.

Because it makes us right with God, forgiveness heals all ills, makes the weak strong, the cowardly courageous, the ignorant wise, the mournful happy. It removes inhibitions from ability and sweeps aside the impediments that have caused us delays and stumblings in our race toward God. When we are directly sustained by the radiations of God, God fills us, and we become again his, as in the perfection of the sixth day, when we stood divinely fashioned in the light of his creative era.

Our recrossing the lines of trespass is not wholly left to our initiative. The Spirit of God never forsakes the soul. It speaks to all who are in the strange country of trespass and it desists not until its voice is heeded and we retrace our ways back to God and his conscious immortality.

Any one who experiences pain has transgressed; he has need of the forgiveness which Jesus Christ exercised in the Father. Any one who finds himself in an unpleasant circumstance must, if he would have release, avail himself of the forgiving principle which Jesus Christ employed. Whenever there is suffering, whenever there is unhappiness, whenever there is restlessness,

then is the time to pray forgivingly, that we may be brought again into line with the direct radiations of God. The evidence of transgression is dissatisfaction of some kind. Forgiveness is a blotting out of the transgression; it cannot operate while we occupy the place reached by crossing over from God's direct radiations. In its deepest sense, forgiveness means a restoration of the conditions and the associations which existed before the trangression was performed.

It is difficult for the human mind to comprehend why the mental act of forgiveness wipes out the offense and makes conditions to be as they were previous to the transgression. The matter becomes plain when we remember that life is spiritual and that the mind is the agent or the active principle in Spirit. To receive offense, we ourselves must have crossed over the lines of radiation from God's mind. Having crossed over, our minds see an act obliquely, and the obliquity of our vision reacts in our minds as offense. When we return to God, the act may still exist or it may be repeated; but the divine radiations do not move in judgment, therefore we do not judge when we are in line with God's mind. Not judging, we are not offended.

The personal part is always the difficult part, the source of the direct offense. One may say of another: "I thought him to be my friend; but I found him false, and I was deeply hurt." We should not be hurt by what any one does; we cannot afford to be hurt by any act, for the hurt scars the soul and works as an illness in the flesh. The illness will not be healed fully while we continue to be hurt, and the scar will not be absorbed until we come back into the mind of God where no offense registers; where the direct radiations of his love forgive the effect of transgression. If we carry friendship over the boundaries of Divinity and hold it in humanity, we shall receive shock after shock, each more painful and amazing than a physical blow

could be. In the zone of humanity we cannot demand of another conformity with our ideals of uprightness. We cannot justify a hurt by saying that we expect loyalty, honesty, and tender regard for our associates. We may expect these in life, but we ourselves must see that they are present, self-provided. If others offend us the forgiveness due the situation is not to be exercised toward the offenders, but toward ourselves for having expected of the human what we can find only in the divine. We cannot hold others to account for their failure to meet our demands of them. We must come into the direct radiations of God where his vision shows us that he is taking an individual course in each soul and that his course is beyond criticism.

There is the casual offense. We are offended by the way in which things in the world are going, offended by the acts of officials and others who influence the trend of events in world relationships. To permit ourselves to be hurt is to transgress; is to pass from the calm of God's mind to the vortexes of human mentality. Life is activity. Each person in the world has his own scheme of life, which he tries to forward. He acts in the way which he thinks will promote his own ideas. God does not take offense at these acts; if we take offense it is because we think that our scheme is the universal scheme. The act is wrong to the one who sees it as wrong; it is not wrong to the one who sees no wrong in it. When Jesus Christ ministered in the flesh his acts were extreme offenses to many, so extreme that because of them he was crucified—He who did no man ill, but all men good.

We are offended in a minor degree by those who break the civil or the moral law. Our offense is a burden to us and no help to the lawbreaker; it does not mend the breach created by the illegal act. It is unrewarded suffering. An infracted law has within its own actions the power to bring the infractor to atone-

ment. The sufferings that result from breaking the law are the law's lessons in forgiveness—its efforts to bring infractors into peaceful relations with itself.

With the direct offense, the casual offense, and the minor offense, the method of forgiving is the same: We are to come into line with God's radiations; let God's vision be our vision; look not upon the act but upon the actor; say to him: "I give you Godspeed Godward."

Jesus Christ shows us how we may be forgiven a consciousness of offense held against us by others. He said, in speaking of offerings: "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift." He did not say that we must withhold our gifts until our brother is reconciled to us. When we get the offense out of our own hearts we are again one with God, we are forgiven, and can offer our gifts. The reconciliation which we bring about in ourselves will have its effect on our brother, and there will be a forgiveness on his part toward us. When this occurs the law completes its healing processes.

In that period of the soul's history which is called Old Testament times, we required symbolical expressions of atonement for mistakes. We had to see with our eyes that which we thought would accomplish the forgiveness needed. But after the Christ of God has taught us the forgiving process, at which the symbol hints, we understand that both sin and forgiveness, both offense and atonement are fundamentally esoteric. We also understand that the complete reconciliation is found in a relationship with God which keeps us from being offended by anything. The whole matter is contained in the words: "Forgive us our debts, as we also have forgiven our debtors." Forgiveness begins with the one who recognizes offense.

Having summarized the law, the Master explained that if we do not forgive, the Father will not forgive. What we hold in mind is part of us: Holding condemnation, we are condemned; unoffended, we are unoffending. Condemnation locks the Jehovah door between man and God, and thus prevents a free expression of God's nature in the soul. Abstention from condemnation keeps the Jehovah door open, and through the open door God pours himself into the soul, completing the forgiving transmutations.

When we understand that the Jesus Christ forgiveness is God's nature expressing in consciousness we also understand that condemnation fetters the soul, mars it, and depletes its loveliness. Remembering that God does not condemn, we accord with God's nature in every event, and say: "Neither do I condemn thee; go, and sin no more." We lift consciousness above the zone of human intrigue and human hurt; we protect our souls from the violence of offense, whatever may be the source or the aspect of the act. We come into the zone of the direct radiations of God's mind, and we see the futility of any act that would violate the nature of his eternal and ever-present good. "Father, forgive them; they know not what they do."

To accomplish forgiveness within ourselves we must pray God to release in us his forgiving love, the love that does not take offense. We must let that love bring its light and cleansing and innocence into the inner chambers of consciousness, that there may no longer hide in us any offense, any hurt, any sorrow.

We must ask the Spirit of God to teach us how to forgive ourselves by revealing Him as the life which we have called our lives; to help us to remember His perfection in us, so that we shall not be offended with ourselves when we do not understand what is taking place within our souls.

We must ask the mind of God to remember in us

that each soul is yielding as fully as it knows how, to the expression of God.

Let us pray God's love to be patient in us, if things seem not wise or right; let us pray God's wisdom to prompt us to feel that He is working everywhere to radiate his glory from this planet.

O God of love and forgiveness, love and forgive in me.

All that has offended me I forgive. Whatever has made me bitter, unhappy, or restless, I forgive. From henceforth I shall remember that thy Spirit animating me and all others is perfect, holy; that thy presence makes this planet heaven.

I forgive everything that I have remembered as offense; I forgive everything which, not remembering, may have been offense to me. If there be in the depths of subconsciousness that which holds itself as offense, I forgive; I let it go, and can no more be offended by it.

I forgive, that thy love may cleanse my soul; that thy life may flow through my flesh and make me again to be the undisguised Image-Likeness. I forgive the ignorance of the past, and from this moment I hold thy mind to be my mind, that the Light Eternal may make bright the paths of my soul. Within and without, in the past, in the present, and in the things to come, I forgive; I forgive; I forgive.

Teach your children the value of the quiet hour. Habit is a strong link in the chain of character. Get the right habit. Train yourself and your household to set aside a definite time for the forces to work uninterrupted by external and material things. Let the growth of spirit come to fullness and everything you wish to express will come freely and be filled with the power that will praise the omnipotent, omniscient, and omnipresent Being from whom all goodness comes.—*Luella F. Phelan; Reality.*

THE LIFE CURRENT

IDA M. PALMER

IN THE ninth chapter of Genesis we read: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." This is not a new teaching. A passage in Leviticus runs: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life."

How can the blood make atonement? The blood is the life. Atonement means at-one-ment. Man makes an atonement when he lays his life on the altar, when he gives to the Lord all that he has and all that he hopes to be.

How may a man save his life? By losing it, by giving it up; not by feeling that his life is his own life, separate from the Father, but that his life is the life of the Eternal. This is what Jesus Christ came to teach man.

It is your privilege to breathe in any kind of air you want. God does not compel you to breathe his pure air, he gives you a choice. You can place your mind wherever you will and breathe in the atmosphere of that place; if you live in the rarified atmosphere of the Eternal, you will breathe pure air.

Jesus said: "Consider the lilies of the field." They live by the roadside, and in the meadow; wherever they are they choose the right kind of breath, and they give forth their lovely blossoms. They appropriate the kind of air that brings forth purity of consciousness, which produces purity in the outer.

This is a wonderful statement: *The blood of Jesus Christ cleanses me from all unrighteousness.* I know of no better statement to give to one who has a belief in skin diseases; it does not make any difference what the

disease is, it is the result of impure thought, either conscious or unconscious. One who meditates much on purity will have a pure complexion and a spiritualized body.

Years ago people took blood medicine in the spring to purify their blood. We who know Truth take purifying medicine every day of the year, but we do not go to the drug store to get the medicine; we go to the word of God. We change our habits of thought; we learn to think about God—and this is all there is to healing.

If you would be a real metaphysician you have only to think about God and teach the people who come to you to think about God. Think about God until you let go of everything that is ungodlike; we become like that which we behold. It matters not whether your problem is one of poverty or of some other inharmony; to solve it you must change your habit of thought concerning that thing. Withdraw your attention from the appearance and fasten your attention on God; then all appearances which are not like God will fall away from you. This is the secret of healing; healing consists of making God manifest in man.

If you work according to divine law you can get anything that you want, but you must pay the price. The price is consecration to the law, fidelity to principle, overcoming evil with good, blessing them that curse you, praying for those who despitefully use you. When you have paid this price you will have a perfect body.

There is no remission of sin without the shedding of blood, no forgiveness of sin without the shedding of blood. This is hard to understand if we think of the blood simply as a red current that flows through the body. The shedding of blood, metaphysically considered, means the changing of life, letting go of carnal life, letting go of fear and hate and strife and jealousy and

envy. It means practicing nonresistance and laying hold of the Christ life.

Sometimes when a person has a hemorrhage his friends become much frightened because of the gushing of blood. What is the treatment? The life of every person is hidden with Christ in God. There is no waste in Spirit. The healer simply unifies that soul with the great soul and knows that all life is one, that there is no separation in life, no loss in life, no loss of life. Your life is hidden with Christ in God, and if you get that realization it will bring instantaneous results. The blood always represents life, so when we say that we have impure blood, we tell more than we want to tell. When we have impure blood it means that our manner of life is impure; that our thoughts are impure; that we are not living after the law of God; that we are not consciously one with God; that we are not one with our fellow man. We have a sense of separation.

Let us purify our blood by realizing that we have new blood, clean blood; let us wash our robes in the blood of the Lamb. The robe means the body; the lamb means innocence, nonresistance, fearlessness. In Revelation we read: "These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

Let us offer our bodies to the Lord today, without spot or blemish. Let us entertain peace, harmony, nonresistance, a consciousness of the omnipresence of God, that in him we live and move and have our being, and open every vein to receive the inflow of the Holy Spirit. These are thoughts that will cleanse and purify the body temple.

We have learned that if we sow a seed in the subconscious mind we do not have to sow there other seeds of the same nature. We drop the thought into fertile soil; it grows and after awhile it brings forth after its kind. The subconscious mind is never asleep; it is al-

ways active. We breathe in our sleep. The blood flows through our veins and arteries as we sleep. So also we may pray in our sleep if we charge the subconscious mind with thoughts of health and love.

We have been told that we should pray without ceasing, and we are learning that it is a wise thing to do.

DEAL ABSOLUTELY

The last revelation of intellect and of sentiment is that in a manner it severs the man from all other men; makes known to him that the spiritual powers are sufficient to him if no other being existed; that he is to deal absolutely in the world, as if he alone were a system and a state, and though all should perish could make all anew.

The forces are infinite. Every one has the might of all, for the secret of the world is that its energies are *solidaires;* that they work together on a system of mutual aid, all for each and each for all; that the strain made on one point bears on every arch and foundation of the structure. But if you wish to avail yourself of their might, and in like manner if you wish the force of the intellect, the force of the will, you must take their divine direction, not they yours. Obedience alone gives the right to command. It is like the village operator who taps the telegraph wire and surprises the secrets of empires as they pass to the capital. So this child of the dust throws himself by obedience into the circuit of the heavenly wisdom, and shares the secret of God.

Thus is the world delivered into your hand, but on two conditions—not for property, but for use, use according to the noble nature of the gifts; and not for toys, not for self-indulgence. Things work to their ends, not to yours, and will certainly defeat any adventurer who fights against this ordination.—*Emerson.*

THE WORKS OF FAITH

THE POWER of faith to draw into manifestation the supplies necessary to our work has been by no one more abundantly proved than by George Muller, whose great orphanages at Bristol, England, were built and supported by funds given in answer to prayer.

Muller never asked funds from any one. In fact he always refrained from even discussing the needs of the work, and never broached the subject of support save in prayer to God. He trusted God, and never were the children in the orphanages deprived of food or other comforts. A few illustrations of Muller's successful faith should be an encouragement to any one who is trying to prove the statement of Jesus Christ: "Your heavenly Father knoweth that ye have need of all these things." The incidents here quoted are taken from the book prepared by Arthur T. Pierson.

A gentleman and some ladies visiting the orphan houses saw the large number of little ones to be cared for. One of the ladies said to the matron of the Boy's House: "Of course you cannot carry on these institutions without a good stock of funds;" and the gentleman added: "Have you a good stock?" The quiet answer was: "Our funds are deposited in a bank which cannot break." The reply drew tears from the eyes of the lady, and a gift of five pounds from the pocket of the gentleman—a donation most opportune, as there was not one penny then in hand. . . .

As the Lord was dealing with them by the day, it seemed clear that they were to live by the day. No dues should be allowed to accumulate, even such as would naturally accrue from ordinary weekly supplies of bread, milk, etc. From the middle of September, 1838, it was therefore determined that every article bought was to be paid for at the time.

Again, rent became due in stated amounts and at stated times. This want was therefore not unforseen, and, looked at in one aspect, rent was due daily or weekly, though collected at longer intervals. The principle having been laid down that no debt should be incurred, it was considered

as implying that the amount due for rent should be put aside daily, or at least weekly, even though not then payable. This rule was henceforth adopted, with this understanding, that money thus laid aside was sacred to that end, and not to be drawn upon, even temporarily, for any other.

Notwithstanding such conscientiousness and consistency the trial of faith and patience continued. Money came in only in small sums, and barely enough with rigid economy to meet each day's wants. The outlook was often most dark and the prospect most threatening; but *no real need ever* failed to be supplied: and so praise was continually mingled with prayer, the incense of thanksgiving making fragrant the flame of supplication. God's interposing power and love could not be doubted, and in fact made the more impression as unquestionable facts, because help came so frequently at the hour of extremity, and in the exact form or amount needed. Before the provision was entirely exhausted, there came new supplies or the money wherewith to buy, so that these many mouths were always fed and these many bodies always clad.

To live up to such principles as had been laid down was not possible without faith, kept in constant and lively exercise. For example, in the closing months of 1838 God seemed purposely putting them to a severe test, whether or not they did trust him alone. The orphan work was in continual straits: at times not one half-penny was in the hands of the matrons in the three houses. But not only was no knowledge of such facts ever allowed to leak out, or any hint of the extreme need ever given to outsiders, but even those who inquired, with intent to aid, were not informed.

One evening a brother ventured to ask how the balance would stand when the next accounts were made up, and whether it would be as great in favor of the orphans as when the previous balance sheet had been prepared. Mr. Muller's calm but evasive answer was: "*It will be as great as the Lord pleases.*" This was no intentional rudeness. To have said more would have been turning from the one Helper to make at least an indirect appeal to man for help; and every such snare was carefully avoided lest the one great aim should be lost sight of: to prove to all men that it is safe to trust only in the living God. . . .

When the needs were again great and the supplies very small, he was kept in peace: "I was not," he says, "looking at the little hand, but at the fullness of God." . . .

At a time of great financial distress in the work, a letter reached him from a brother who had often before given money, as follows:

"Have you any present need for the institution under your care? I know you do not ask, except indeed of Him whose work you are doing; but to answer when asked seems another thing, and a right thing. I have a reason for desiring to know the present state of your means toward the objects you are labouring to serve: viz., should you not have need, other departments of the Lord's work, or other people of the Lord, *may* have need. Kindly then inform me, and to what amount, i. e., what amount you at this present time need or can profitably lay out."

To most men, even those who carry on a work of faith and prayer, such a letter would have been at least a temptation. But Mr. Muller did not waver. To announce even to an inquirer the exact needs of the work would, in his opinion, involve two serious risks:

1. It would turn his own eyes away from God to man;
2. It would turn the minds of saints away from dependence solely upon Him.

This man of God had staked everything upon one great experiment—he had set himself to prove that the prayer which resorts to God only will bring help in every crisis, even when the crisis is unknown to His people whom He uses as the means of relief and help.

At this time there remained in hand but twenty-seven pence ha'penny, in all, to meet the needs of hundreds of orphans. Nevertheless this was the reply to the letter:

"Whilst I thank you for your love, and whilst I agree with you that, in general, there is a difference between asking for money and answering when asked, nevertheless, in our case, I feel not at liberty to speak about the state of our funds, as the primary object of the work in my hands is to lead those who are weak in faith to see that there is reality in dealing with God *alone*."

Consistently with his position, however, no sooner was the answer posted than the appeal went up to the living God: "Lord, thou knowest that, for thy sake, I did not tell this brother about our need. Now, Lord, show afresh that there is *reality* in speaking to thee only, about our need, and speak therefore to this brother so that he may help us." In answer, God moved this inquiring brother to send one hundred pounds, which came when not one penny was in hand. . . .

Frequent were the instances also when those who gave most timely help conveyed to Mr. Muller the knowledge of the experiences that accompanied or preceded their offerings; as, for example, when, without any intimation being given them from man that there was special need, the heart was impressed in prayer to God that there was an emergency requiring prompt assistance.

For example, in June, 1841, fifty pounds were received with these words: "I am not concerned at my having been prevented for so many days from sending this money; I am confident it has not been needed."

"This last sentence is remarkable," says Mr. Muller. "It is now nearly three years since our funds were for the first time exhausted, and only at this period, since then, could it have been said in truth, so far as I remember, that a donation of fifty pounds was not needed. From the beginning in July, 1838, till now, there never had been a period when we so abounded as when this donation came; for there were then, in the orphan fund and the other funds, between two and three hundred pounds! The words of our brother are so much the more remarkable as, on four former occasions, when he likewise gave considerable donations, we were always in need, yea, great need, which he afterward knew from the printed accounts."—*George Muller of Bristol.*

OUR PLAYMATES

Come, let us live with the children,
Tenderly, day by day;
Come, let us live with the children,
Lead them while we may.
Come, let us live with the children,
Point them the shining way,
Asking the Father for guidance
In all we do and say.

—*Selected.*

The true life knows no rules or regulations, but they who are preparing for its freedom are self-trained in fulfilling the Spirit of all righteousness.—*Annie Rix Militz.*

The Home

Christ is the head of this house.

BE HUMBLE

ROSALIE TASKETT CRAIG

In the study of Christ's ministry we find one lesson which he sought again and again to impress on his hearers—the lesson of humility. "For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth," said the Master. "Whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

"Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted."

Over and over again did the Christ repeat this message: Be humble. It was one of the foundation themes of all his teaching. When we look today upon congregations of his followers, we seldom observe any evidence of that lowliness of spirit which he taught. It is true that in times of great calamity and distress the soul's innate nobleness leaps to the surface, manifesting humility, desire to serve, longing to minister to others at any cost—even a willingness to give life itself as a ran-

som for many. But in ordinary, uneventful times humility is not evident.

Our children do not see or hear much of this virtue of which the Lord thought needful to preach. The beauty and grandeur of service, so strongly dwelt on in the New Testament, might be more especially emphasized in the home. In our relations with each other and with our servants (when we have any), we may find ample opportunity for the exercise of humility, demonstrating to the little ones in the home that we believe in this oft-reiterated lesson from the Master. Often when servants do the work of the house, the children grow up with an idea that service is degrading, and even learn to hold the name of "servant" in some degree of contempt—until their eyes are opened to see that God is the greatest of all servants; that he who made and rules the universe also serves it continually.

When mothers do the general work in their own homes, the little ones are able to come nearer the truth. They learn of the beauty of service from the fact that Mother serves. The devoted mother who would have her children discern Truth and learn wisdom may in this feel well compensated for all the steps that her feet may take in performing her daily duties.

Even Jesus was not the first to proclaim this message on earth; God has proclaimed it through the seers of all ages. Solomon said: "The reward of humility *and* the fear of Jehovah *is* riches, and honor, and life." Riches and honor and life—just what every one wants. It would seem that Solomon had pointed out an easy way of acquiring them; but we need to evolve true humility of soul. The mother in the home, among her little ones, needs humility, not only to enable her to see clearly and without bias any problem which arises, but also to make it possible for her to meet her child on his own ground. With this virtue she can be more truly his companion, sympathizing with him in all

the ways that he has to tread. From the exercise of humility among our little ones, we shall find springing up a greater share of honor to ourselves and obedience to our wishes than could be commanded by any degree of self-exaltation. True humility is ever recognized as the expression of the noblest type of character, and a child, constantly alert and ready to perceive and enjoy the good, is not slow in appreciating this and bowing his spirit before it.

"The reward of humility and the fear of Jehovah *is* riches, and honor, and life."

PRAYER FOR A NEW HOUSE

May nothing evil cross this door,
And may ill-fortune never pry
About these windows; may the road
And rain go by.

Strengthened by faith, these rafters will
Withstand the battering of the storm;
This hearth, though all the world grow chill,
Will keep us warm.

Peace shall walk softly through these rooms,
Touching our lips with holy wine,
Till every casual corner blooms
Into a shrine.

Laughter shall drown the raucous shout;
And, though these sheltering walls are thin,
May they be strong to keep hate out
And hold love in.

—*Louis Untermeyer.*

Wee Wisdom gives up-to-the-minute child training by the most scientific means—love, interest, diversion, occupation. Your child's soul craves it.

SONS OF ABRAHAM

One morning at the breakfast table Bernie heard his papa say to his mamma: "It is too bad that Mrs. Simpson has no one to help her. She is all alone, and her yard is so untidy, and she has to go out these chilly mornings to pick up kindling for her stove. It seems a shame that such a fine old lady should have to get along by herself."

Bernie did not say anything, but he began to think; and the more he thought about Mrs. Simpson, the more the Sunday school lesson which he had been studying the night before kept coming to his mind. As he went past Mrs. Simpson's house that morning on his way to school, he was in a hurry, but he said to himself, as he saw her stooping to gather some sticks of kindling: "Yes, sir, I'll try it."

One evening about two weeks later, Bernie was working on some of his arithmetic problems while his papa and his mamma were talking. His papa was speaking about Mrs. Simpson. He was saying:

"I went past Mrs. Simpson's house today, and I was much pleased to see the change in things there. The broken place in the fence is mended, there is a new step at the door, the yard is raked, the walk is fixed, and I saw a nice pile of wood outside the back door. Somebody has done a lot of good work in a place where it was needed."

As his papa picked up the paper to read, Bernie gave a little chuckle. His father heard him and said: "What are you laughing about, Son?"

"I was thinking about Mrs. Simpson and how Abraham helped fix up her place."

"Abraham? Who is he?" his papa asked.

"Why, the Abraham in the Bible, the father of a great race."

"What in the world has the Bible Abraham to do with Mrs. Simpson?"

"Well, Papa, it is this way: God told Abraham that if he lived close to God he would become the father of a great people, the children of Israel, you know; that his children would be greater in number than the sands of the sea. Then our Sunday school teacher told us that the children of Israel meant our good thoughts, and that if we had a good thought and kept it close to God, it would become the father of many more good thoughts.

"So one day I began to think about helping Mrs. Simpson. The next morning I started for school a little early, and stopped to pick up some wood for her. Some of the other boys came along, and when I told them what I was doing they pitched in and helped. It was such fun that we kept on with the other jobs when we got enough kindling, and now nearly every boy in school is in the gang. We're going to other places where they need help, and we call ourselves the Sons of Abraham.

"And say, if Abraham had as many children as we have good thoughts, he had some 'some' family."

(The foregoing story is reprinted from the Unity Sunday School leaflet of Jan. 6, 1924. These leaflets are published weekly and contain the story and an interpretation of the International Sunday School lesson. In addition they give lesson questions, lesson thought, memory verse, Bible picture, and a child's story which illustrates some point in the lesson. A month's supply is mailed in advance, at $1 a year.)

The child sees itself only in the eyes of its elders. Whatever is thought of him, said of him, even feared of him, that he rapidly becomes.—*Selected.*

Thousands of children are blessed with Wee Wisdom this year who never had it before. Are you children so blessed? One dollar will bring it to them for a whole year.

HE THAT ENDURETH TO THE END

The following article comprises a letter received by Silent Unity, and the answer to the letter, written by Theodosia DeWitt Schobert.

How is one to make "the other side" of one's family, who does not believe in Truth, stop planting seeds of doubt in the children's minds? This is a vital question to many mothers. You teach that we are where we belong; that we must do the work nearest to us, smilingly; that we must live the Truth that we have, and let others live. I am familiar with all this teaching and I am trying to follow it cheerfully. But how about the children, who in every little act are constantly reminded that if they do such and such a thing, they will catch something—cold, rheumatism, fever—and that "these are facts which mother cannot refuse to see." All the time I am holding that God alone rules, that his power is the only one, that Good is supreme in our lives, and yet on every side there is this other influence pulling down the house of Truth that the child is building. To many mothers and fathers who are not united in believing in the power of the Word, this question is of utmost importance.

If we may join parts of two Bible texts, and use them as one, we shall begin the reply to the foregoing problem with these words: "The race is not to the swift, nor the battle to the strong," "but he that endureth to the end, the same shall be saved." He that endures, continues in the Truth, remains firm when confronted by apparent error, will witness complete demonstration of the desired good.

Do not attribute power to evil. Good is so much the more potent of the two that one word of Truth declared in faith will chase a thousand error words, and two of the former will put ten thousand of the latter to flight.

Silently deny that the error suggestions that you mention have any power whatever over your children. Do not resist these suggestions in your thoughts; just know that the Spirit of God is active in your children's

minds and bodies and that Spirit will cause all things to work together for their lasting good. As you cease to fear and inwardly to resist apparently error suggestions and the one who ignorantly makes them, the person who has been making the suggestions will gradually become freed from fearfulness and will forget to give voice to error. He will grow more optimistic and stronger in faith in God (the Good) even though he should do this unconsciously.

Place the children and both of their parents in the Father's hands. Know that you all are children working out your problems together and that the welfare of each of the parents is as dear to the Father's heart as the well-being of the little ones.

Often the mother becomes so engrossed with the care of the children who have been given into her keeping, and with her responsibility regarding them, that she forgets that the other earthly parent is just a big boy and needs her mother love and her heart interest quite as much as the little ones, sometimes even more than the little ones. She is inclined to become rather intolerant of his shortcomings, while she never for a minute lays up in her mind anything against the children because of seeming willfulness or perverseness in them.

Give the same loving thought (even if at times you cannot show it in direct outer ways) and heart interest to your husband that you do to your children; be as ready in your mind to excuse his faults as you are to minimize theirs. Be just as strong in your silent assertions and in your inner knowledge that he is God's pure, perfect, obedient, understanding child as you are in knowing and declaring this truth for the children, and he will respond as readily as they. Give words of commendation and praise to him, when they are due, just as dutifully and as gladly as you do to your growing boys and girls, and your seed will bear fruit just as surely as it does in the children.

Pray for wisdom in your dealings with *all* your household; live the truth in love, but do not preach it too much; be patient, kind, and full of positive faith in God, and you will see the results of your service and will be satisfied. "Her children rise up, and call her blessed; her husband also, and he praiseth her, saying: Many daughters have done worthily, but thou excellest them all." Your husband's appreciation and good will are just as much to be desired by you as the appreciation and good will of your children.

Above all, be true to God and to your own inner Christ self. Let love and wisdom be united in you, and you will always know how to solve wisely, rightly, and satisfactorily the daily problems that confront you. "Trust in Jehovah with all thy heart, and lean not upon thine own understanding: In all thy ways acknowledge him, and he will direct thy paths."

KNOWLEDGE OF KINDERGARTEN WORK

The mother who is willing to study the philosophy of the kindergarten, but is unwilling to take its handwork, is much like the man or the woman who, wishing to become an artist, studies beautiful scenery and haunts great picture galleries but who neglects to learn the technique of his or her profession.

Take, for example, the advantage it is to a woman who has any dealings with children, to know how to improvise toys to suit the occasion. It gives to the mother, kindergartner, or nurse who is thus equipped, not only the power to amuse and entertain any child with whom she may come in contact, but it helps her to make his play-world more real to him, and this causes him to enter more heartily into his play. He thus gains the habit of entering heartily into whatever he undertakes. The value of this habit can hardly be overestimated.—*Elizabeth Harrison.*

MOTHERHOOD DEPARTMENT

MOTHER SHOULD CO-OPERATE WITH GOD

We give much time and attention to the training of our little ones after their arrival in our midst. How necessary it is that we also devote time and attention to them during that period in which the soul is being clothed with a living body in preparation for its advent among us. At no other time in life have we the opportunities of bestowing upon our offspring such rich qualities of mind and soul.

The mother who discerns that the little life she is nourishing beneath her heart is directly of God, will have bestowed upon her child a parentage unequaled by royalty, nobility, or any worldly standard of high class parentage. She will also have freed her child from the ignorance of mortal thought with its attendant limitations. She will see in her "child of promise" the image and likeness of the Christ, implanted there from the beginning of time.

There is no joy that can compare with the joy of coöperating with the Creator in clothing a living soul for its manifestation among mankind. When the mother-to-be grasps the fact that she is coöperating with God in carrying forward his great plan of life, every vestige of fear and anxiety passes away and a sweet and holy calm fills mind and soul as her heart sings praises to the Lord.

Mothers, if you would create for your children happy, harmonious, orderly conditions in after life, remember that your own happy, harmonious, orderly lives before the coming of the little one will accomplish this more easily than years of effort afterward. If you would have your children poised and centered in Truth and filled with the spirit of love and wisdom, think on these things. Meditate upon all that is good and

beautiful and true, and keep yourselves poised and centered in the truth of being, and you will find joy and satisfaction in seeing your loftiest ideals manifest in your children.

THE KINGDOM'S GREATEST

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.—*The Master.*

St. Paul, Minn.—I wrote you asking your prayers for our baby, who was suffering from eczema. I am very happy to report that the baby is entirely healed. We feel very grateful for the help which you gave us. It was a wonderful demonstration.—*Mrs. G. L. M.*

San Antonio, Tex.—With joy I thank God and you dear people for the good received. A perfect baby girl was born to me. Baby and I are doing well.—*Mrs. P. V.*

Los Angeles, Calif.—The baby has not arrived, but we expect it at any time. I am in perfect health and have overcome fear, through your wonderful lessons of Truth. Mother holds the maternity lesson thought for me twice daily. I have been faithful to the silence every day. May God bless you in your great work.—*Mrs. C. B. H.*

Dunsmuir, Calif.—My baby and I are in perfect health now. I want to thank God and Unity for the wonderful help that we have received. My baby's bowels are now in perfect order and he is also free from colic. —*Mrs. J. A. C.*

Bothell, Wash.—I wrote for prayers for my baby daughter. Her food did not seem to agree with her; she was losing weight and was very thin, white, and fretful. Now she is gaining weight each week and is rosy and contented. My health is also better.—*Mrs. R. H. W.*

SOCIETY OF SILENT UNITY

Be still, and know that I am God.

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School, and it ministers to those needing help, without seeing them personally. Jesus Christ spoke the word and healed the centurion's servant and others.

We are glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else may have failed, we will take your case. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by freewill offerings. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

In writing Silent Unity for help, be sure to give your full name and address.

UNITY SCHOOL OF CHRISTIANITY
SILENT UNITY DEPARTMENT
Tenth and Tracy, Kansas City, Mo.

HEALING THOUGHT

April 20 to May 20

CHRIST IN THE MIDST OF ME, O MAGNIFIED SOUL! QUICKENS AND STRENGTHENS, AND I AM MADE WHOLE.

PROSPERITY THOUGHT

April 20 to May 20

PRAISING AND BLESSING MY BASKET AND STORE, THE CHRIST MIND INCREASES MY GOOD EVERMORE.

HEALING AND PROSPERITY THOUGHTS FOR APRIL 20 TO MAY 20

Words by CHARLES FILLMORE — *Music by* THEODORE COMSTOCK

♩. = 66.

HEALTH

Christ in the midst of me magnified soul, Quickens and strengthens, and I am made whole.

PROSPERITY

Prais - ing and blessing my basket and store The Christ mind in creases my good ev - er - more.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thoughts to heaven in grateful praise."

Dear loving Father, the spring with its lovely flowers, green grass, and sunny days is here again, and we praise thee continually for its beauty. We thank thee for every blessing. Amen.

O holy One, let the divine intelligence, health, purity, abundance—the exquisiteness, the tenderness, and the beauty of the holiness of thy Christ—come forth in us, our environments, and all of our affairs.

Dear Father, we thank thee for thy perfect creation and we see thee in the budding trees, the lovely flowers, and the singing birds. All nature rejoices in the perfection of thy wonderful world. Amen.

Dear Father, we feel thy guiding hand in every phase of our life's work and we bless thee for the love and the protection which surround us continually. In Jesus' name, amen.

Dear loving Father, as thy Truth enters our minds from thy heart of love, help us to express it perfectly in our daily lives. Amen.

Dear Father, we are thankful for every blessing sent from thy bountiful hand, and we give in return the spirit of service. Amen.

Thy redeeming, resurrecting presence, O Christ, is now accomplishing thy holy purpose in me, in my environment, and in all of my affairs.

Dear Father, thy love has surrounded us all through the day. We yield our spirits to thy care and keeping all through the night. For Jesus' sake, amen.

SUNDAY LESSONS

LESSON 2, APRIL 13, 1924.

Unity Subject—FREEDOM FROM MATERIALITY.

International Subject—ELIJAH AND THE STRUGGLE WITH BAAL.—I Kings 18:20-24, 36-39.

20. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21. And Elijah came near unto all the people, and said, How long go ye limping between the two sides? if Jehovah be God, follow him; but if Baal, then follow him. And the people answered him not a word.

22. Then said Elijah unto the people, I, even I only, am left a prophet of Jehovah; but Baal's prophets are four hundred and fifty men.

23. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under.

24. And call ye on the name of your god, and I will call on the name of Jehovah: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.

36. And it came to pass at the time of the offering of the *evening* oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and *that* thou hast turned their heart back again.

38. Then the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their

faces: and they said, Jehovah, he is God; Jehovah he is God.

GOLDEN TEXT—*No man can serve two masters: . . . Ye cannot serve God and mammon.*—Matt. 6:24.

SILENT PRAYER—*I am not bound by material beliefs. I am free in the consciousness of omnipresent Spirit.*

Elijah on Mount Carmel represents the I AM in realization of its unfettered power. Carmel means "the garden of God;" one authority gives it as "harvest, full of ears of corn." The idea conveyed by the word, Carmel, is that place in consciousness where we realize the fullness of our possibilities under divine law. Jesus called it paradise, freedom from sense. This was a fitting place for the children of Israel to be gathered together to witness the power of the one God to put to naught the belief in Baal—materiality.

Baal worship was a form of nature worship. Earth, air, fire, and water—in fact, nearly all departments of the external universe—were deified and were offered sacrifices by the worshipers of Baal. All people who study materiality and seek to find in it the source of existence are sacrificing to Baal. Such study is strictly intellectual. But there are those on the soul plane, also, who think that they are spiritual because they feel the throb of nature and join in all her moods. They are closely allied to the whirling dervish, and they dissipate their soul substance in the various forces of nature with which they are in love. They too must do away with Baal worship and must call upon the life fire of Spirit to consume utterly every material phase of such sacrifice.

The realization that there is a principle back of all phenomenal existence comes when we call upon the name of the one God. God is not divided or separated into many—his name is I AM. Man looks upon

the world without, and, in his thought substance, weaves a web of attachment to external things. This attachment is dissolved in I AM consciousness. The wood, the bullock, and the altar represent the vegetable, the animal, and the mineral kingdoms, to which thought has linked the soul. This attachment makes us sensitive to cold and heat, storm and calm, dampness and electrical conditions. The material thought must be denied away, again and again. Denial is symbolized by the pouring of the jars of water the first, second, and third times. (See I Kings 18:33-35.) Then, when you have denied these thoughts of the power of the elements any place in your consciousness, affirm the living fire of the Holy Spirit as the one and only source of your life, and a new consciousness will be yours.

The prophets of Baal are the many psychical guides and impressions that sway the soul that is dominated by nature's elements. Nature worship is pantheism. The prophets of Baal are to be slain—"let not one of them escape." Kishon means hard, sore. To cut off the psychical experiences and emotions that have been counted so dear and treasured in song and prose, is a hard, sore process with some people.

One must fill his consciousness with the truth that Jehovah alone is God, in order to quit pouring out his thought substance upon the things of time and sense through believing in them as the source of one's existence. The pouring out of one's thought substance to Truth is sacrificing to God; the pouring out of one's thought substance to materiality is sacrificing to Baal. In sacrificing, giving the substance of our love and our thoughts, to God, we build up spirituality in our consciousness; in sacrificing to Baal, we give power to the seemingly material.

After the soul has been cleansed of its material and phenomenal concepts of existence, a refreshing process sets in. The soul has been dry and parched in its search

for the springs of life in nature forms. When all these false sources of life are repudiated, the I AM must go up into the blessed mount of divine realization in Spirit, and meditate. At first there may be no response perceptible. But persist. The seventh affirmation opens the windows of heaven, and there follows "a great rain." (See verses 41 to 46 of the chapter from which our lesson is taken.)

QUESTIONS

1. What does Elijah on Mount Carmel represent?
2. What is Baal worship?
3. What is it that makes us sensitive to heat and cold?
4. What are the prophets of Baal? What must be done to them?
5. What is the meaning of sacrifices offered to God or to Baal? What is the result of each?

LESSON 3, APRIL 20, 1924.

Unity Subject—THE RESURRECTION.

International Subject—THE RISEN CHRIST.—Mark 16:1-15.

1. And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, brought spices, that they might come and anoint him.
2. And very early on the first day of the week, they come to the tomb when the sun was risen.
3. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb?
4. And looking up, they see that the stone is rolled back: for it was exceeding great.
5. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed.
6. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!
7. But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you.

8. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

9. Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons.

10. She went and told them that had been with him, as they mourned and wept.

11. And they, when they heard that he was alive, and had been seen of her, disbelieved.

12. And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.

13. And they went away and told it unto the rest: neither believed they them.

14. And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he was risen.

15. And he said unto them, Go ye into all the world, and preach the gospel to the whole creation.

GOLDEN TEXT—*But now hath Christ been raised from the dead, the first-fruits of them that are asleep.* —I Cor. 15:20.

SILENT PRAYER—*Through the power of the living Christ in me, I am daily being resurrected into newness of life.*

The resurrection of Jesus is a great mystery to those who read the Bible in the letter, and have no discernment of the power of Spirit to transform the body. In former times believers accepted it as a miracle and made no attempt to explain the law by which it was accomplished, but blind faith is not so popular in the church as it once was, and skeptics are more bold. The school of "higher criticism" is openly attacking Bible occurrences that it cannot account for under natural law. Thinking people are seeking a comprehensive explanation of the so-called miracles of the Bible. They wish to know how Jesus did his mighty works, including the resurrection of his body.

That Jesus did know how to restore life to dead organs is evidenced by his healing paralytics, blind people, and in three cases raising those who had died. He knew a way of restoring life which those living in his age did not know. He tried to explain it to his disciples, but they did not understand. He told them that he would be crucified and that he would come to life again, but they seemed to have no comprehension of what he was saying. They thought that he was telling them about the temple at Jerusalem, when he was talking of "the temple of his body," which he could lay down and take up at will.

It is not at all surprising, in view of the almost universal ignorance of the power of Spirit in man, that the close friends of Jesus were filled with astonishment and fear when they found that he was not in the tomb where they had laid him. They could not conceive that he had for years been training his soul to assert undying life. But he had done that very thing, and it is the heritage of this age to understand the law by which it was done.

The body is the outer expression of a perfect body idea eternally existing in the Mind of being. This body idea is externalized through the thinking principle in man, and man has power to think into his body any condition that he can imagine. For ages men on this planet had lost sight of this law and their bodies drifted farther and farther away from the divine plan, until they died. Then death as a habit became so universal that men accepted it as unavoidable.

Jesus spent whole nights in prayer, and, through the intensity of his devotions, made union with Divine Mind. This union was so full and complete that his whole being was flooded with spiritual life, power, substance, and the wisdom to use them in divine order. In this manner he projected the divine body idea, and through it his mortal body was transformed into an immortal body. This transformation was accomplished

before the crucifixion, and Jesus knew that he had so strengthened his soul that it would restore his body, no matter how badly his body might be mistreated by destructive men.

Thousands in this day have found the law of life which Jesus demonstrated. They are steadily working, praying, denying, affirming, concentrating, willing, in all ways building up the perfect body idea until it will transform flesh corruptible into substance incorruptible. Thus they are following Christ in the regeneration.

QUESTIONS

1. What evidence have we that Jesus knew how to restore life to dead organs?

2. Why were the close friends of Jesus filled with astonishment and fear when they did not find him in the tomb?

3. How did death as a habit become so universal on this planet that man accepted it as unavoidable?

4. How did Jesus transform his earthly body into an immortal body? Was this really accomplished before his outer death and resurrection or afterward?

5. How do we follow Christ in the regeneration?

Lesson 4, April 27, 1924.

Unity Subject—LOYALTY TO TRUTH.

International Subject—AMOS AND HOSEA PLEADING FOR RIGHTEOUSNESS.—Amos 6:1-6; Hosea 6:1-6.

1. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come!

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the Philistines: are they better than these kingdoms? or is their border greater than your border?

3.—ye that put far away the evil day, and cause the seat of violence to come near;

4. That lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5. That sing idle songs to the sound of the viol; that invent for themselves instruments of music, like David;

6. That drink wine in bowls, and anoint themselves with the chief oils; but they are not grieved for the affliction of Joseph.

1. Come, and let us return unto Jehovah; for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2. After two days will he revive us: on the third day he will raise us up, and we shall live before him.

3. And let us know, let us follow on to know Jehovah: his going forth is sure as the morning; and he will come unto us as the rain, as the latter rain that watereth the earth.

4. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away.

5. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are *as* the light that goeth forth.

6. For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings.

GOLDEN TEXT—*Hate the evil, and love the good.* —Amos 5:15.

SILENT PRAYER—*I will keep my eye single to Truth.*

Amos, the writer of the first part of today's lesson, was a shepherd of Judah. Sheep represent thoughts which are obedient to the natural law. Amos represents the ego of the natural man. He is the one who directs the natural forces of mind and body.

Zion means mount, and Samaria means watch mountain. These two cities are the ones against which Amos' warning was given. They symbolize high states of development. By following God's law they had reached the state of splendor and power mentioned in our lesson today. But they allowed themselves to be turned away from God by the material pleasures of the

world, and they ignored the very power which had brought them prosperity.

Amos called their attention to certain one-time powerful cities of the outside world, which had been overthrown because of their trust in materiality. Calneh and Hamath both mean fortress, and Gath means wine press. All three suggest confidence in material conditions, rather than trust in God. These cities were overcome and their power was taken away from them because they believed in material protection rather than divine protection. How, then, could the cities of Samaria and Jerusalem stand, when they had lost sight of God and righteousness?

A like warning comes to us today. By heeding it we may save our business interests from destruction and protect our bodies from the captivity of sickness.

If we build anything on spiritual ideals, and then, when we have achieved a degree of success, lose sight of these ideals, we fail. The fact that we have known divine principles does not help us. These principles are valuable only when they are used continually.

The natural man knows all too well that transgressions of the law mean captivity. He sounds the warning. He knows that one cannot give up to intemperance without being put under the captivity of woe, sickness, and poverty.

Amos in us is telling us when we have transgressed the law. He tells us when we have overeaten, when we have given up to the allurement of inertia, when we have blinded our eyes by personal pride, so that we cannot see the proportions of truth and righteousness. Amos tells us, but frequently we do not listen; then we begin to suffer the bondage which we have brought upon ourselves.

One might think from the letter of our text, as given by both Amos and Hosea, that God sends upon his people punishment for their sins. But we know that

God does no such thing. God does not send punishment; we punish ourselves when we turn away from him. Our very thoughts and deeds of ignorance and error bring about inharmonies, according to the law of sowing and reaping. The father did not punish the prodigal. The prodigal punished himself; but he was quickly forgiven when he returned to his father. Likewise we punish ourselves, and likewise we are forgiven when we return to our heavenly Father. The prophet Hosea represents I AM identity (the name Hosea is a form of the words Joshua and Jesus) and the true I AM in us is ever prompting us to be loyal to Truth, that we may reap the result of righteousness. (See verses 1 and 2 of Hosea 6.)

Ephraim means doubly fruitful, and Judah means praise, but until fruitfulness and goodness are established in Spirit they are not enduring. (See verse 4.) The Father requires in us, above all else, the enduring qualities of spiritual understanding and right doing. Truth must be *lived*. This is the teaching of the last verse of our lesson. When we live Truth we shall abide in peace, wholeness, and plenty.

QUESTIONS

1. What do Amos and Hosea represent in us?
2. What do Zion and Samaria symbolize?
3. Does the fact that we have known divine principles help us if we do not use them continually?
4. What does the Father require in us above all else?

LESSON 5, MAY 4, 1924.

Unity Subject—THE SNARE OF MATERIALISM.

International Subject—THE ASSYRIAN EXILE OF ISRAEL.—II Kings 17:9-18.

9. And the children of Israel did secretly things that

were not right against Jehovah their God: and they built them high places in all their cities, from the tower of the watchmen to the fortified city;

10. And they set them up pillars and Asherim upon every high hill, and under every green tree;

11. And there they burnt incense in all the high places, as did the nations whom Jehovah carried away before them; and they wrought wicked things to provoke Jehovah to anger;

12. And they served idols, whereof Jehovah had said unto them, Ye shall not do this thing.

13. Yet Jehovah testified unto Israel, and unto Judah, by every prophet, and every seer, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14. Notwithstanding, they would not hear, but hardened their neck, like to the neck of their fathers, who believed not in Jehovah their God.

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified unto them; and they followed vanity, and became vain, and *went* after the nations that were round about them, concerning whom Jehovah had charged them that they should not do like them.

16. And they forsook all the commandments of Jehovah their God, and made them molten images, even two calves, and made an Asherah, and worshipped all the host of heaven, and served Baal.

17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do that which was evil in the sight of Jehovah, to provoke him to anger.

18. Therefore Jehovah was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

GOLDEN TEXT—*I will delight myself in thy statutes: I will not forget thy word.*—Psalms 119:16.

SILENT PRAYER—*My mind is fixed on God as my source of life, health, and substance.*

The soul is the battlefield of consciousness. Truth and error contend for possession of the soul, and history,

sacred or secular, is but a record of the war that constantly goes forward between the higher and the lower states of consciousness, of which personalities are the puppets. Thoughts that have been wrought in Truth and righteousness make the spiritual mind. The spiritual mind is called Israel. Thoughts formulated without an observance of spiritual principle are named Assyria and Egypt. If man keeps his attention fixed on God he is protected from materialism; but if he worships the mysterious and the occult, he puts himself outside the protective action of the higher law, and falls into the hands of the Assyrians.

Hoshea, the king of Israel, means, save. Joshua and Jesus are variations of the same word, with Jah, Jehovah, added—"Jehovah saves." Hoshea was not as bad as his predecessors, but he was weak in his faith in the power of Spirit. When the king of Assyria came up against him, he became his servant and gave him presents.

This shows how even one with the grace of the great I AM (Jehovah) within him may weaken when attacked by materiality. The cause of this weakness is disobedience. Hoshea did "that which was evil in the sight of Jehovah." Nearly all of this evil, or error, is found to be in the forms of worship that are adopted. The Israelites made and worshiped idols—calves of gold, stone obelisks, carved wooden poles representing divine things—and in other ways disregarded the commandment: "Thou shalt not make unto thee a graven image." When they were reprimanded for all this, they "hardened their neck;" obstinacy and self-will were the responses that they made to Jehovah's warnings.

History shows that all great religions were spiritual at their beginnings and that they became material with age. A tendency toward materiality is to be observed in the evolution of the soul; this tendency should be corrected by an increased devotion to Truth, whenever

one finds his thoughts dwelling on effects rather than on causes. The tendency of the soul to lapse into materialism does not prove that lapses are unavoidable, but that they are possible in certain phases of soul evolution. The race is now coming out of materialism, and the dominant desire of people is for a better understanding of spiritual principles. Ample provision has been made for all who keep the eye of faith on the absolute Good: "The gates of Hades shall not prevail against" them.

QUESTIONS

1. What does history record concerning the inner development of man?
2. How can man protect himself from materialism?
3. May one who has the grace of the I AM within him fall under the attack of materialism?
4. What is the history of religions in respect to their spirituality?
5. How may man avoid entering the "gates of Hades"?

SALUTATION OF THE DAWN

Listen to the exhortation of the dawn!
Look to this Day! For it is Life,
The very life of Life.
In its brief course lie all the varieties
And realities of your existence;
The bliss of growth,
The glory of action,
The splendor of beauty;
For yesterday is but a dream,
And tomorrow is only a vision;
But today well lived
Makes every yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well therefore to this day!
Such is the salutation of the dawn.

—*From the Sanskrit.*

SOCIETY OF SILENT UNITY

"Be still and know that I am God."

EXTRACTS FROM LETTERS

OUR DAILY RESURRECTION

Our understanding of eternal life is somewhat different from that of many other religious bodies. We do not believe that one who dies goes to a place called heaven, or to a place called hell. Neither do we believe that one goes, through death, to progress in higher planes of life without the limitations of the physical body. We do not believe that the resurrection day will be at some appointed time in the future, when all who have died throughout the ages will be called out of their graves and be judged, and committed either to eternal happiness or to eternal misery.

We believe that all will be saved in due time, will be raised to spiritual understanding and perfection. We believe that the body is a part of the man, and that he cannot make much progress without it. Therefore those who have lost their bodies by death will, at some time, be given other bodies through which they can express. This process will continue until each individual has come into the understanding that will enable him to lift his whole being, spirit, soul, and body, into eternal life and unity. The process of being given new bodies through which to express is called reincarnation.

The time that elapses between death and rebirth in another physical body may vary according to the consciousness of the individual himself. If one is very much alive to Truth, he will more quickly come into another opportunity to know God and live in accordance with God's will for mankind. God's will for all men is that they so spiritualize their entire beings through a practical

application of Truth in their everyday lives that they will cease to die. True resurrection is a daily lifting of the whole of man into newness of life. It is life for the body as well as for the soul, and it takes place in live people, people who are on this side of the grave.

The explanation that we have given in reply to your questions may not be exactly what you wished to hear. Few persons as yet seem to have become free enough from the personal consciousness to want to view the truth from a universal standpoint. A wonderful broadening comes to one who opens his mind to the beauties of universal brotherhood, who is willing to let go of the limitations of personal family attachments. This does not mean that we should cease to love and care for those who are nearest of kin to us; perhaps one reason why we love them so very dearly is because they were associated with us in a former incarnation. However that may be, we attain the greater peace, joy, and satisfaction by extending our love and care to those who are outside the family circle. As we do this more and more —not neglecting our own—we find our love broadening until it becomes like the Christ love, a tender compassion for all people, a spirit of loving helpfulness toward everybody and everything. In the sense of unity that comes to us, the sense of our oneness with God and with all the universe, we discard the feeling of loss that we had entertained because of the seeming separation from some dear one, and we come to know within the depths of our souls that all is well.

Place your little granddaughter fully in the loving, all-wise care of the heavenly Father, whose child she is, and know that he is caring for her. Rest assured that she will come into her own inheritance of perfect good, in God's own time and way. Whether or not our idea of the attainment of eternal life is the same as yours, you can trust your dear one to the Father, and you can

find peace, comfort, and fullness of joy in his love. We suggest that you give to some other child the outer attention that you formerly gave to your little granddaughter. This will help you and will bring light and gladness to others who are also God's little ones.

SPIRITUAL WHOLENESS

Give thanks for your perfect health; acknowledge it in every nerve, cell, and atom of your body, that it may show forth in glory.

You ask us to discontinue our prayers for the healing of one phase of disease, and yet you say that you are still manifesting some lack of ease in other respects. We do not take up and pray for health or healing in a certain part of the body, but we hold the image of spiritual wholeness. Spirit, soul, and body must be unified in Christ if perfect health is to be manifested.

You ask whether you should ignore the expression of inharmony or be careful in the effort to avoid it. Ignoring an inharmonious thing seldom, if ever, makes it right. Deny its reality; deny the error consciousness and the idea which brings the manifestation of inharmony; affirm the truth—wholeness in the Christ spirit. This is the way of Truth. As to its efficacy, it depends on your faith and on your consciousness of your true and perfect Christ self. May the Lord give you understanding in all things.

HOW HEALING IS ACCOMPLISHED

In healing oneself or another, the apparent ailment must be denied, and the restoring Truth must be declared and realized. The word of life and health must be spoken, either silently or aloud, sometimes both silently and aloud. Speaking the word enables one to enter into a strong realization of health, and so establishes health in the body.

That one may be very efficient in ministering to others for their healing, he must have a right understand-

ing of God and of the working of the law of right thinking; one must also have come into a great consciousness of divine love. Love is a wonderful harmonizing, healing power, for love is God. It is necessary for one to learn the relation between his thinking and the conditions in his life if he would stay well after he is healed.

CONDITION AFTER DEATH

We do not consider it profitable to indulge in speculation as to the condition of those who do not seem to have demonstrated eternal life by staying alive in the body. We firmly believe that all those who have lost their bodies through death will at some future time be given bodies through which to express again, that they may go on to the perfection which will preserve them alive and entire, spirit, soul, and body. The exact condition of those who have died is not one which we can intelligently discuss, because we do not know all the facts. Many theories have been built upon this question. Some of these are misleading, because they delude men into thinking that they are to be carried away to some beautiful heaven by angels, or plunged into some great abyss by devils, or that they are to go on to higher planes of life to progress without the limitation of matter. All these theories are contrary to the logic of life and the teaching of Jesus Christ. "The kingdom of God is within you;" or, as one translation puts it, "among you." Jesus, in parable after parable, taught of the possibilities existing right at hand, and the capabilities in man; John, the revelator, saw the new Jerusalem descending out of the heaven and onto the earth. We do not believe that there is any ordained place for the dead to go. We doubt their ability to understand or realize clearly until they are again given a body as an avenue of expression. There is probably a condition of rest for them until they,

through the working of the law of life, again take up a body and so are enabled to go on toward perfection. This is the way the matter looks to us, but as we said before, no one really knows all about it.

We doubt whether your daughter is conscious of what you are doing. Grief on your part cannot help her. It may hinder her; we cannot say. Of this we are sure: It is positively harmful to you, and it does not lift her up in any way. Therefore you would better turn your attention to the omnipresent life and good which are yours, and learn to rejoice in the Lord. Place your dear one fully and definitely in the hands of the Lord, give thanks that the Father of love and life and light will care for her and will bring her into her own perfect inheritance of good in his own way. Then leave her with the Father while you take up a definite study of Truth for yourself, that you may enter into spiritual consciousness and so may know better for yourself the things of Spirit.

LOOK FOR HEALTH—NOT DISEASE

We cannot see the wisdom in your keeping such close watch over seeming ailments of your daughters. By looking so often for certain error conditions, you are almost sure to find the symptoms that you expect and fear. Apparent diseases should not be held to; if they are given much attention they cannot very easily get away. Health—not disease—should be looked for and held to always, if one expects health to manifest.

We are praying that you may have an all-conquering, living faith in the restoring power of God and in his omnipresent life, vigor, vitality, and wholeness. Declare often, to increase your faith in God:

I have faith in the healing, restoring power of Thy omnipotent Spirit, now working in and through my loved ones, making and keeping them well. In the name of Jesus Christ.

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—*The Editor.*]

HEALTH

Moline, Ill.—Through the application of Truth, I removed a small tumor from a woman's upper eyelid. My husband's thumb was caught in an electric fan, and the injury was healed through Truth, the pain passing away at once. A person who witnessed the demonstration remarked that it looked as though hands had drawn the edges of the cuts together. A new nail grew out and there was not a scar. I accidentally poured boiling water on my arm, but I realized the truth and no blister appeared. I have also cured myself of indigestion and headaches. My sister was cured of tonsillitis by our applying the truth taught by Jesus Christ.—*B. S.*

Oakland, Calif.—I wrote you for prayers for healing of my feet. They were in such bad condition that I could hardly walk. Thanks to the Lord and to Unity, my feet are entirely well. Peace reigns in my home since Unity is there.—*L. B. J.*

Leavenworth, Kan.—I wrote you some time ago asking that you pray for me for healing of asthma. Since I received your letter I have not had an attack. You may discontinue your prayers, for I believe that I am cured. —*I. E. W.*

Detroit, Mich.—Rejoice with me! I wrote for prayers. I am now healed of stomach trouble and headaches of long standing. I cannot tell you how grateful I am for your wonderful help.—*Mrs. I. A. P.*

Jackson, Tenn.—I wrote you some time ago for prayers to heal my breast. I am glad to tell you that my breast is healed, thanks to God and to Unity. Please accept this love offering. My healing was almost a miracle.—*Mrs. A. C. H.*

Daisy, La.—I wrote you telling you of my troubles and asking you to pray for me. I received your letter and studied the pamphlet, "Instructions." I soon discovered that the power of hearing had come back to my left ear. I now feel 100% better.—*Mrs. F. T. L.*

Kansas City, Mo.—I was troubled with insomnia, due to my grieving for loved ones whom I had lost. I was cured over night by following the instructions of a Unity healer. The sense of grief and loss quickly disappeared.—*C. C.*

Kansas City, Mo.—While making an ocean voyage, I began to feel the effects of seasickness. I had been a student of Truth for some time. I knew that omnipresent mind has a center in each being, that through this power we should claim our superiority to physical law. The results were instantaneous; I found perfect peace. By claiming the healing power of God I was able to help other passengers, many of whom had succumbed to seasickness.—*R. A.*

La Porte, Ind.—I am getting stronger every day. I was operated on for appendicitis. Peritonitis had set in. The surgeons gave me but a few hours to live. Mrs. A. wired Unity, and I immediately began to recover. The doctors could not understand why I was getting better. Mrs. A. told them that I was in the hands of a higher power. They said: "All right, keep him there. We can do nothing for him." I know that I am living today because of the help of God and of Unity.—*J. H. A.*

Los Angeles, Calif.—I wrote you for prayers for healing of blood poison in my uncle's hand. Thanks to God and to Unity, he is entirely healed. He will have entire use of his hand, which he did not have before.—*Mrs. H. McN.*

Carbondale, Ill.—You may discontinue prayers for me. I have had a wonderful demonstration of healing of nervousness and dizziness. Today I am enjoying good health. I give thanks to God.—*Mrs. A. D. J.*

Dorchester Centre, Mass.—My husband has gained ever since I requested your prayers. The growth on his neck has disappeared entirely; not even the scar is left. I am grateful to God and to you. My husband's friends remark that he grows younger every day.—*Mrs. G. F. T.*

Philadelphia, Pa.—My niece was able to go back to work one week from the day I wrote you for prayers. I cannot thank God and you too much, for I had thought that the paint colic would terminate fatally.—*A. M. H.*

Omaha, Nebr.—I asked you to pray for a little boy who is very near and dear to me. At that time he was helpless—could not move hand or foot. Yesterday I received word from his mother that he can walk a few steps without help. I feel that Silent Unity has been the cause of his cure.—*L. N.*

Butler, Pa.—I was struck by an automobile and was thrown twenty-five feet. My left ankle was strained and my left leg was broken below the knee. The knee was crushed, my hip was crushed, and the sixth and seventh ribs were broken. Two other ribs were cracked, my shoulder was put out of joint, and my head was bruised. My left side was black and blue. The doctor said that my chance to recover was slight. I put my trust in God and prayed. I asked my wife to write Unity for prayers, and I soon began to get better. In less than three months I went to work. I am thankful to God and to Unity. I send a love offering.—*B. F. S.*

Dayton, Ohio—Inclosed is a love offering for the help that you gave my uncle. His toe is healed. The doctor had thought that amputation might be necessary. May the heavenly Father bless you.—*Mrs. G. M.*

Wisner, Nebr.—About a month ago I wrote you for prayers for my little grandson, who had infantile paralysis and could not walk. Thanks to God and to Unity, he now can walk, and is improving daily. We are deeply grateful for your prayers.—*Mrs. W. C. C.*

San Francisco, Calif.—I am in better health than I have been before in twelve years. The swelling is gone; the goiter is gone; the heart action is normal—in fact, I feel perfect. I thank God and Unity.—*Mrs. A. G. McL.*

Danville, Ill.—Several months ago I wrote you for prayers for my twelve-year-old son, who had met with an accident which caused him to lose his eyesight and his hearing. I am glad to say that his hearing was restored immediately. His eyes have been improving gradually, until now he is able to read large type.—*Mrs. M. J. B.*

Seattle, Wash.—I thank God and Unity for my recovery from diabetes. One of the best specialists in this city told me that he could find no trace of the disorder in me.—*P. H. W.*

Omaha, Nebr.—I wrote you and asked you to pray for Mrs. B., who was very ill from heart trouble. Almost before the telegram reached you she was much better. She was well in a few days. I thank you.—*E. I. M.*

Mt. Vernon, N. Y.—I wrote you asking for prayers for healing of diabetes. I feel that I am entirely well. I thank God and Unity for the perfect cure.—*C. E. W.*

Battle Creek, Mich.—I asked for help for L., whose mind had failed. Her mind has been restored and she is very much improved.—*R. S.*

PROSPERITY

St. Louis, Mo.—My husband and I have had the most wonderful success in all our affairs, the best we have ever known in our lives. This we attribute to Unity's prayers for our success. I am learning to demonstrate in Truth, and the indwelling Spirit is teaching me the greatness of kind thoughts and loving deeds. My heart is being filled with so much happiness and gladness that I lack time to complain and nag. I inclose a love offering.—*Mrs. M. J. V.*

Seattle, Wash.—I wrote to you asking for prayers to help me find a place to which to move. Then I quit worrying about the matter. In a few days a friend told me that I could have her large front bedroom, with light housekeeping privileges, if I would bring my piano and give her lessons. This is a chance for which I have been wishing for three years. I do not worry about money matters any more. —*Mrs. E. H.*

Golden, Colo.—I inclose a love offering. When I wrote for a prosperity bank four weeks ago we had no money in the bank and we owed more than $300. Today our debts are paid and we have $50 in the bank. The prosperity bank plan surely works.—*Mrs. H. E. R.*

New York, N. Y.—I thank you for the prosperity that has come to our household. My husband sent for the prosperity bank. The day we received the bank my husband changed his work and his salary has been doubled. Words cannot express my appreciation. I thank God and Unity. —*Mrs. L. T. H.*

Port Huron—My husband has taken his new position. All things surely work for our good; we realize God's hand in every good thing.—*E. E. R.*

North Chicago, Ill.—A short time ago I wrote you asking you to pray for a successful sale of our home. The prayer was answered. I want the world to know of the aid I received through Unity.—*Mrs. M. H.*

Cameron, Tex.—I wrote asking your prayers for prosperity. Yesterday I closed a contract for the largest sale that I have ever made, and this in the face of the keenest competition. Besides being very grateful for my success, I am truly thankful to have the consciousness that spiritual substance is always present and ready to respond to my needs. I bless you and your work.—*S. C. P.*

Jackson, Mich.—The apartment which my daughter wanted to rent was rented to very desirable people. We are thankful for your prayers in our behalf.—*Mrs. G. G. S.*

Los Angeles, Calif.—A few days ago I sent you the savings from my second prosperity bank. We had to meet a note at the bank within a few days. I went through each day silently praying to God that I knew that he would take care of us. Then suddenly money began coming to us. First my husband received a bonus from the company for which he was working. This paid the note and left plenty for all our needs. Next, some back commissions came in. I silently thanked my Father for each blessing. The prosperity bank has taught me so much. Not only do I know that God will supply all our needs, but I have learned to take all my little worries and perplexing problems to him and ask for understanding and help from him. May God bless you and all the workers at Unity School.—*Mrs. F. L. P.*

San Jose, Calif.—I wish to thank you for your prayers for prosperity. We were able to pay off the mortgage on our little home, and my husband now has steady work. We are very thankful to God for all he has done for us.—*Mrs. R. H. R.*

San Ysidro, Calif.—The week after we received your letter, money came to us in several different ways. We have settled all our bills. Our business has increased 100%. Truly God is our supply and support. You may discontinue prayers.—*Mrs. R. H.*

Los Angeles, Calif.—You may discontinue prayers for me. After writing you for your help to obtain a position, I was led to a very good one. I am grateful to God and to Unity.—*L. A. W.*

San Francisco, Calif.—I asked for your prayers that my son might get work, and he got work the day your letter came. It is the best job he ever had. I thank God and you.—*Mrs. T. C.*

Los Angeles, Calif.—When I wrote to you for my first bank, less than three years ago, we had no home and I was very sick. Now we have a home all paid for and I have my health. I thank God and Unity.—*Mrs. B. P.*

Pasadena, Calif.—I am deeply grateful for the help that I have had. About two weeks after I wrote you, people began to rent my rooms and now all my rooms are full for the first time since I have been here. I thank God and dear Unity friends.—*Mrs. L. M. H.*

Long Beach, Calif.—Your letter came at a time when we were entering upon an important transaction. We are grateful for the harmonious settlement which has satisfied and blessed all concerned.—*R. B.*

Hollywood, Calif.—At the time I sent for the prosperity bank we were all but desperate. My efforts to hold to Truth seemed hopeless. We had given a promise to undertake an obligation when it should be demanded of us, and it was just when our finances were at their lowest ebb that we were asked to redeem our word. Four days after I sent for the prosperity bank my husband obtained an engagement at a salary which has enabled us to fulfill our promise and has left sufficient to carry us on for a while. Now he has the promise of another engagement.—*Mrs. J. G. D.*

Anaheim, Calif.—I am sending the money from our prosperity bank, and also a love offering. We have had wonderful results. The first week that we had the bank we received $100 from a man who had been owing us for more than a year. The check came the morning on which we needed it. Two days later we got $15 more. We have had other demonstrations. We built a new home and were about to lose it, when we sold some lots, which we thought were valueless, for $1,500. I thank God and Unity for these blessings.—*Mrs. M. C. F.*

Sacramento, Calif.—The place has been sold to the complete satisfaction of all concerned. I repeated the Truth statement that you inclosed, and it was a source of peace to me. My husband's business affairs have become straightened out and I know that there is no lack in divine mind. Ever since I sent for a prosperity bank our affairs have been adjusting themselves beautifully.—*Mrs. B. A.*

Pasadena, Calif.—Thanks to God and to you, my husband has a job. Before we learned of you it seemed to be quite difficult for him to get work.—*L. C.*

Hollywood, Calif.—I asked you for prayers for the company, which was just starting in business and was not prospering. They are getting on nicely, so you may discontinue prayers for them. We are very grateful.—*Mrs. B. H. P.*

Los Angeles, Calif.—I wrote you asking for your prayers that I might get work. I have a better position than I have ever had before. I thank God and you for your wonderful prayers.—*Miss M. W.*

Milwaukee, Wis.—I wrote you asking for prayers for prosperity for me. Since then my affairs have prospered greatly. I am about to take up a new position, just the kind I expected. My father, who had been out of work, has obtained a position. We thank you very much for your wonderful help.—*E. H. R.*

CORRESPONDENCE SCHOOL

Upton, Wyo.—Please accept the inclosed love offering as a hint of the appreciation I feel for the Correspondence Course. What a glad day it will be when young people make a study of Truth before entering upon high school and university work. Truth opens the way for joy and efficiency in one's life and helps to establish amicable associations with others. I strived and planned for a long time to be able to take the Course, and finally put the problem before the Father. Almost at once the solution came, and now I am taking up the lessons.—*A. S. W.*

Scotia, N. Y.—I am sending in lesson 9 to you today. I must tell you how much I am enjoying the Correspondence Course. Your prayers that I might understand the lesson have been answered. While praying for my brother-in-law I saw the Master standing in the room with a look of peace on his face and looking toward the bed where the patient lay. I said: "Where the Father is, all is well," and my words proved to be true.—*Mrs. F. J.*

Buena Vista, Tex.—Since receiving the first lesson of your Correspondence Course I have learned to enter the silence and get into conscious union with God. The love offering that I am sending is very small compared to the blessing that I have already received from the Course. I bless you and thank God for this help.—*Mrs. C. B. V.*

Portland, Ore.—In sending you my last lesson in the Correspondence Course I must thank you for your patience and your kindness. The lessons have settled my mind on many questions, and I am now able to help others more intelligently.—*M. P.*

Sault Ste. Marie, Ont., Can.—The prosperity lesson in the Correspondence Course has helped me very much. I feel a greater love for all people and I see life from a larger viewpoint. I am truly grateful to God and to Unity for what has been done for me. My husband is being helped and is trying to live in the Truth way. Neither of us would be willing to give up Unity or to turn back to the old life.—*N. K.*

Greybull, Wyo.—The knowledge that I have received from you through the Correspondence Course makes my joy complete. I pray that many others will be drawn to you. I praise God and Unity daily for the blessings that I have received, and also for the assurance that I have a place in the Father's business and an opportunity to serve him. —*Mrs. R. F. R.*

HELPED BY UNITY LITERATURE

Folsom, Calif.—I had for many years tried to seek the kingdom of God and all of its righteousness, but seemed to make no headway. Since I have been reading Unity literature my understanding has been cleared.—*B. G. L.*

Watertown, Conn.—Since reading and studying your publications I have been wonderfully blessed in many ways. I asked your help for the curing of hemorrhoids. I am absolutely cured. There are many other ways in which I have been helped. I wish that more people might know your teachings and benefit by them. I thank you again and again for the benefits that have come to my family through our knowledge of how to pray.—*Mrs. E. G. N.*

Taft, Calif.—One morning recently I awoke with a terrible headache. I said affirmations, but the headache would not leave. That evening I received a letter from Unity. The pamphlet, "The Faith that Removes Mountains," was inclosed. I took it home and read it and the headache was healed immediately.—*Mrs. I. M.*

Chicago, Ill.—I received Wee Wisdom, and the children are delighted with it. One of my club children used The Prayer of Faith for his school work, and he did well. He also used it when he wanted a bicycle, and last week he came to me, happy as a lark. "Oh, it works!" he said, and showed me his new bicycle.—*Mrs. N. L.*

FREEDOM

Racine, Wis.—I wrote you for prayers that my son might quit drinking. He recently stated that he had taken his last drink. You may discontinue prayers for him. I thank God and Silent Unity for the good they have done. My mind is improving.—*Mrs. I. B.*

Algiers, La.—It is with great joy and thankfulness that I write to tell you that my husband has not had any desire for alcoholic drink since I wrote to you for prayers for him. I have been long in writing, as I wanted to be sure that he is cured.—*Mrs. C. C. G.*

Maquoketa, Iowa—I thank God and Unity for what has been done for me. I am feeling much better. The tobacco habit is entirely gone. I am getting stronger every day.—*B. E.*

Seattle, Wash.—I asked prayers that my boy might be freed from the habit of drinking liquor. Thank God and Unity, our prayers are answered.—*Mrs. C. L. M.*

ILLUMINATION

Chicago, Ill.—I wrote to ask for help in passing an examination. The examination was the most rigid of its sort that has yet been given. I studied faithfully, and I passed with a very creditable average. Please accept my thanks for your guidance.—*Mrs. C. B. S.*

Chicago, Ill.—I am very glad to know of your wonderful work. For two years there has been dissatisfaction within me at the manner in which I was serving the Lord. There was a lack; I seemed out of tune with God. Nor was I alone; my friends, so far as I could see, were not getting anything out of religion or bettering any one by it. But since reading and studying Unity magazine and following your plan of prayer, I have received a clearer understanding of and a closer contact with the Holy Spirit. This experience has afforded me wonderful peace and happiness. I know that there is nothing to worry about, because God is my Father and I am his child.—*L. H. H.*

New Orleans, La.—I wrote you that I was sad and did not speak in company. Now I am as happy as can be. Everything is working for good. I have never before been so light-hearted as I am now. I am thanking you from the bottom of my heart for your wonderful prayers.—*I. P.*

BE YE TRANSFORMED

New York, N. Y.—Besides numerous other blessings, I have experienced a most wonderful consciousness of peace, such as I have seldom felt before. All fear and worry disappeared. Unity does more in a Christian way and proves its teachings to a far greater extent than any other organization of which I know.—*Miss E. T.*

South Bend, Ind.—I wish to thank you for the wonderful benefits which my little family has received from you. Since receiving your magazines and having your prayers, each member of our family has changed. Where there was constant discord we have harmony and health and much happiness. I wish to thank the Father and you for our many blessings.—*Mrs. J. C. B.*

Riverside, Calif.—Mentally and spiritually I have grown and I have broadened in my consciousness of the omnipresence and the omnipotence of God. When the hour of prayer comes I feel the Spirit and I have to go into the silence. A veil seems to have lifted and I have come into a higher spiritual understanding of the kingdom of heaven consciousness.—*Miss C. E. R.*

FROM CHILDREN

Schaller, Iowa—I take Wee Wisdom and enjoy reading it very much. Mother and I were at Unity conference in Kansas City and enjoyed the meetings. Two days before we started home something seemed to have bitten my eye, which swelled so much that I could not wear my eye glasses. The swelling came to a head and when we got home mother wanted to open it but I said: "God will take care of it." The next day it was gone. I have not worn glasses since and have not needed them. I did not attend school last year because the doctor said I was not strong enough, but I attend this year and the work does not tire me in the least.—*P. W.*

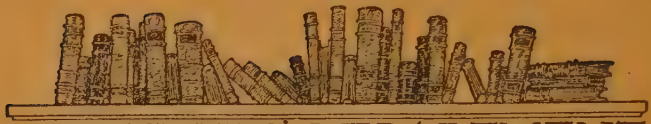
Durham, N. C.—My little friend and I were playing with our tricycles on the walk and left them there. Some one took my little friend's tricycle away and we searched everywhere and could not find it. That night I asked God to please give it back to her. I held the thought that he would do so, and the next morning it was found in the garden. Some one had brought it back and dropped it over the fence.—*C. E. P.*

Eugene, Ore.—I thank you for your help in selling my bicycle. I got another one which was larger and which I like much better. You help us all so much and we thank you for your help.—*R. G.*

MISCELLANEOUS

Calgary, Alta., Can.—I had asked God to provide me a piano for the children and I also sent to you for a prosperity bank. After receiving the bank, I went out to buy a coat, but a voice directed me not to buy the coat. I was led to a place of business where I was offered a beautiful new piano, for a cash payment of only five cents more than the coat would have cost. I also employed a splendid teacher, at a very reasonable price. After sending you my offering last month, I found a tenant for a vacant building for which we had no use. I received exactly the amount that I had sent you. I am indeed thankful to God for all my blessings. I am most thankful for the guidance of the "still small voice."—*Mrs. J. L. J.*

Dallas, Tex.—I wrote to you to help me pray for guidance in a matter which I had to decide definitely. The illumination came in three days, and I feel perfectly satisfied that I have made the higher decision. Please accept this offering in the spirit of coöperation.—*Mrs. M. R. S.*



PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single Copies: Unity magazine, $.10; The Christian Business Man, $.10; Wee Wisdom, $.10; Weekly Unity, $.02.

Unity magazine one year	$1.00
Weekly Unity one year	1.00
The Christian Business Man one year	1.00
Wee Wisdom one year	1.00

Foreign subscriptions, same price.

Sample copies of these periodicals will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. A subscription blank is also inclosed for your convenience in renewing.

If you care to, you may tear off that part of the pink wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. This will mean that you have renewed your subscription.

"I have been greatly benefited by the study of 'Lessons in Truth.' It has changed my entire viewpoint of life. I have been helped in every way, physically, mentally, and financially. I am more than seventy-five years of age, though I am generally taken to be about fifty. I have a good position and give satisfaction in my work. My health is excellent. For all of these blessings I am grateful to God."

"Lessons in Truth" is Unity's textbook for beginners. Prices, according to binding: $.75, $1.50, $2, $3.

If you are troubled by the supply question, the "Prosperity Series," consisting of four booklets, will set you straight in the matter of finances. Price, $1.

ANNOUNCEMENT

The second annual convention of Unity people will be held at Kansas City, Mo., June 15 to 28, 1924.

Every one of the 1,500 Unity Centers should send a representative to this Conference. A great work for the uplift of the whole world is being inaugurated, and the Master Mind of our race, Jesus Christ, wants us to get together in his name, that we may be unified in the divine law and observe it.

Prophetic minds, the world over, tell us that we are on the verge of a great crisis in the evolution of the human family, and that religion is the one and only thing that will save us from the havoc of human selfishness. The great religions of the day are not being looked to as a saving grace; a new interpretation of Christianity is needed.

Let us get together in the name of the Lord, with open minds, trusting hearts, and the understanding of the power of God in the world.

This call is to everybody who has faith in the power of God to heal, not only the ills of the individual, but to heal a sin-sick world. Remember the promises of Jesus Christ: "Where two or three are gathered together in my name, there am I in the midst of them."

This convention of Unity people will consider the work of putting before the world the religion of Jesus Christ in all of its aspects. We are expecting a Pentecostal outpouring, and we shall have it if the spiritually minded, who are being moved by the Christ to do the work of God, will heed this call.

UNITY DAILY WORD

New Monthly Magazine Giving Daily Lessons

To meet the needs for a monthly manual of daily meditations and instruction, we are now preparing this new magazine for publication.

UNITY DAILY WORD will devote a full page to each day, giving the Word for meditation, instructions on its application and practice, and correlative passages from the Bible and from Unity textbooks.

You can anticipate the arrival of the first copy with a joyous expectancy, for a cheering outlook is assuredly yours. This monthly handbook is pocket size.

This publication will go to press in June, so you may begin using the UNITY DAILY WORD on July first. On the opposite page we have reproduced a page of the magazine, showing a day's lesson.

Because of the thousands of orders to be handled, subscriptions ($1.00 a year) are now being received. The number of copies issued for the first month will be computed from advance subscriptions. Please use this blank. (Or the prosperity bank plan may be followed if you prefer.)

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy ave., Kansas City, Mo.

Please enter my subscription for
UNITY DAILY WORD

[ ] Cash inclosed $.....

[ ] Send me statement when mailing the first issue.
Kindly check one of the brackets as your preference.

Name .....

Street .....

City ..... State .....

(Sample page from UNITY DAILY WORD, described on opposite page.)

♣ ♣ ♣

FRIDAY, JULY 18

Word for Today: *I behold all men in their Christ perfection.*

Some of the most miraculous cures ever made have been where the healer simply saw perfection in the patient. He saw with the eye of Spirit that which really exists.—*Christian Healing, page 208.*

There is no mystery about metaphysical healing to one trained to behold the Christ man in all men. Before the spiritualized consciousness of the healer, the patient must yield the belief that disease is a reality; he must stand revealed to himself as he is in Truth—whole and perfect. The healer gives disease no presence or power. He is not treating disease or a diseased body; he is correcting the thought by implanting there the spiritual thought.

Never think of man as less than perfect. If the suggestion of physical limitation comes to you, lift your spiritual eyes to the "mount" (spiritual consciousness) and there behold with God the perfection of man. You will then be able to present the mental image of the Christ man to another so vividly that he will readily accept its truth and manifest health.

You have power, through beholding the perfect man, to restore to wholeness here and now those who have thought that man is less than perfect.

"If a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness."

"See that thou make them after their pattern, which hath been showed thee in the mount."

♣ ♣ ♣

☞ See description of the UNITY DAILY WORD and subscription blank on the opposite page.

WHAT CHARLES FILLMORE SAYS ABOUT "CHRISTIAN HEALING"

Mr. Fillmore Writes a Testimonial for his Own Book.

I am just reading the proofs of another edition of "Christian Healing," and I am really surprised to find what an excellent book it is.

I had read proofs of the various editions so often that I had sometimes grown tired of them and said to myself: "I can't see what there is in that book that makes people want another edition of it."

But in reading it over this time I have found some helpful truths that I never saw before, and I freely admit it. I feel that I should make this public admission that "Christian Healing" is a good book as a matter of simple justice to the book itself. I have been carrying in my mind all these years since it was written that it had no special merit, and now I want to correct that erroneous idea, because it may have silently influenced some one who would have been helped had he obtained the book.

It requires quite a bit of "nerve" for the author of a book to tell the public how good it is, but, as I have explained, I am doing this as a mere matter of justice to the book itself.

CHARLES FILLMORE.

Never a day passes that we do not receive statements of the following character, showing that the author does not stand alone in his estimate of the volume:

Your book, "Christian Healing," is one of the best that I have ever read. The chapter entitled the "I AM in its Kingdom" appeals to me particularly because I know something about it from experience. On one occasion I saw the light within. It filled my whole body. It was far more beautiful than the sunshine. These words came to me: "I am the light that lighteth every man that cometh into the world. I am the light that shineth in darkness and the darkness comprehendeth it not. I am the Christ." This was several years ago. I did not know then that any one else had ever had such an experience. I told it to a few friends, but they could not understand my talk.

Now in this book, you tell us how to get this wonderful realization by dropping the attention from the head to a point back of the heart, or solar plexus.

PUBLISHERS' NOTES

UNITY DAILY WORD

It has long been the desire of Unity to meet the demand for instructions which can be put to daily use by Truth students. To be sure, the Unity periodicals, books, and booklets all contain material for daily Christian practice. But people who live in the rush of things want something definite and explicit that they can lay hold on at the instant—a booklet that can be carried around in the pocket or handbag, that can be used on the train or the street car, on the desk, on the work bench, at the kitchen table, on the dresser.

Such is the Unity Daily Word, Unity's new pocket periodical. This will be published monthly, beginning with the July issue. Each number will contain a page for study and meditation for every day in the month.

Read the notice on page 380, and the reproduction of a sample page of the Unity Daily Word on page 381 of this issue of Unity.

"Choosing Their Homes" is the name of a charmingly illustrated poem in April Wee Wisdom. It tells how Jetty Crow, Mr. Brisk Bobolink, Sir Meadowlark, pert Jenny Wren, modest Brown Thrush, Prince Oriole, and others of our feathered friends set up housekeeping in the springtime.

Children naturally love their little brothers of the field, forest, and hearthstone—the animals. Foster this humane instinct, which develops the larger love of humanity. Wee Wisdom helps. $1 a year for this magazine which rounds out child character.

Unity has recently taken over the subscriptions of The Business Philosopher, which has been discontinued. A. F. Sheldon, who was the editor of that magazine, will be a frequent contributor to The Christian Business Man from this time forth. The significance of this announcement will be appreciated by those who know the high standard that Mr. Sheldon raised for business during the pioneer work in his special field.

The subscription price of The Christian Business Man is $1 a year.

A department called the Metaphysical Digest, now featured in Weekly Unity, presents extracts, gleaned from the press, on remarkable answers to prayer; reports on healing by prayer, etc. In a recent issue appears the following: "We print herewith a testimonial published in the Deerwood (Minn.) Enterprise. This is not published because it is unique and unusual, but because it is representative of testimonials that are appearing in the press, in small town newspapers and large dailies alike, throughout the world.

" 'To the Enterprise:

I take this means to thank my friends who prayed for me when the doctor gave me up and said there was no hope; he said I was dying. I was too far gone to be brought back by earthly power, but prayer was the key to my recovery. Soon after prayer was offered up I began to recover and have been gaining ever since. We give the Lord all the praise.—*Mrs. L. B. C.*' "

Mankind is turning to God as the source of life and health. This department in Weekly Unity keeps the reader informed on the latest reports from the secular press regarding all subjects related to the work of Unity. Weekly Unity has many other departments of interest and worth to busy people. The subscription price is $1 a year.

Since Unity receives testimonials by the hundred every day, it is manifestly impossible to publish more than a small number of those received. Some of the very best testimonials are not printed; and again, others which may not seem so excellent are given out because they emphasize or bring out some points of interest that we think will benefit certain ones of our readers.

If your testimonial is not published, please know that it has contributed its share to the sum total of good which we derive here at Unity from reading of your illumination. The knowledge of your increased happiness, health, and prosperity is a mighty factor in keeping our work up to the high standard which has been set for it.

It was decided recently to place Unity Sunday Program under the same status as the other periodicals issued at Unity headquarters. The little weekly has won its way into favor with Unity students, and its helpful and interesting messages will no doubt be given a wide circulation. The Program is issued from Charles Fillmore's office. It may be obtained for $1 a year.

"I was out of work when I reached here, and had only $2.75 in my pocket. I had left my wife and the two baby boys at home with my people until I could get a grip on myself and send for them. Almost immediately on arriving I got acquainted with the workers at the Unity Truth center here. With their help I have found the way to right living and to success in my work. I am now earning more than I ever earned before, making between $30 and $40 a day in the selling game, with only five or six hours of work. This morning, in less than two hours, I called on fifteen persons and sold twelve of them. The commission on these sales was $14.50.

"By this time next week, I shall have my family out here in a new home, which I have acquired through the help of Unity teachings. This is an example of how business works out when one uses the right principles of truth in selling.

"I am very happy to be enrolled in Unity work, and I thank you all in the name of Christ."

In May Unity, Charles Fillmore will have an article, "The God Man." "Spiritual Laws and Ideals" will be given under the well known name of Horatio W. Dresser. Another leading contribution, by Harrison R. Heyward, will be entitled "Do the Work That Jesus Did." These sound good enough to give to anybody. Carry Unity around with you. Tell others about it. Hand it out. Health and happiness are contagious. Everybody wants to catch them. You can be the "carrier."

Easter cards, in folder shape; decorated distinctively and artistically with beautiful coloring; four different designs; inclosed in neat fitting envelope. Remember your friends with one at Easter. Ready now. Price, 10 cents each.

A UNITY SILENCE IN YOUR HOME

Conducted by Charles Fillmore. A six-inch phonograph record of the Unity monthly Healing and Prosperity class thought is now ready for your home use. Besides furnishing the statements for meditation, the record gives you an explanation of each thought for the month. Those who hear these reproductions say that they feel as if they are right in the presence of the founder of Unity.

These indestructible records, adapted to use on any phonograph, will come to you each month, packed carefully, for $3 a year.

SILENT-70

This is the department of Unity which attends to the distribution of free literature. You who have been benefited by the study of Truth and who desire to help others to see the Light, are invited to join Silent-70 and take up this work. Write to us for information.

We give the following testimonial:

Lowell, Mass.—A lady told me that one day she met a friend who had been ill for a long time. She was surprised to see how well the friend was looking, and remarked about it. The friend said: "You couldn't guess what helped me. When I was in bed a friend called on me, and gave me a bundle of papers, saying: 'There are some papers supposed to help people who read them. I can't get anything out of them. See if you can.' I read them, and immediately I began to improve; now I am entirely well, as you see. The papers were Unity magazines."

This shows the power of the Word to heal without turning to a personality for help. She had never talked to any one about it, but received God's healing message direct from the dear Unity papers.—*Silent-70 No. DC-28.*

LEARN TO BE YOUR OWN HEALER

Each soul must one day stand alone. This is a fact which you must face eventually. Why not now? Unity gives a course of instruction which trains the student to establish communion with God. And this is all of religion—all there is back of health and happiness.

UNITY SCHOOL OF CHRISTIANITY,
Correspondence School Dept.,
KANSAS CITY, MO.

I have been studying the Unity magazines and books for some time and have made a careful study of "Lessons in Truth." Kindly explain to me your plan for giving me personal instruction in my home.

Name .....

Address .....

City ..... State .....

UNITY GOOD WORDS CLUB

"Whoso keepeth his mouth and his tongue, keepeth his soul from troubles" (Prov. 21:23). Twenty-nine thousand Good Words Club members are proving this Scriptural law and thereby are gaining peace, happiness, and health. The Good Words Club is open to all who wish to aid in race uplift and betterment. The expense of the Club is met by freewill offerings. Write for information concerning the club or enroll through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club, that I may unite in helping others, as well as myself, to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, criticism, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the club.

Name .....

Address .....

City ..... State .....

Members report, if convenient, once each month. Each member is to obtain at least one new member every year.

The Club Pin (gold), $1.50, and a wall pledge card, $.25, are helpful reminders.

TO EVERY CORRESPONDENT OF UNITY

We earnestly request you always to sign your communications to us in the same way. Any change in name, unless explained, makes extra work for our office force, and is likely to lead to mistakes.

Here is an illustration of what a change in signature means: We receive a letter, signed Mrs. John Doe. A card bearing this name and the address given, is made out for our files. Later, we receive a letter, signed Mary Doe, same address as Mrs. John Doe. But there is nothing in the second letter to identify the writer as Mrs. John Doe. Another card must be made out for our files. Then we may receive letters from the same address, signed Mrs. M. Doe, or Mrs. J. Doe. This means two more cards. To avoid mistakes, separate records are made for each signature. This means extra time in making out and handling cards; extra time in searching out former correspondence; increased liability to mistakes. In reality the four letters were written by Mrs. John Doe; but we could not be certain of this fact. All this will be avoided if you sign your communications in the same way each time, and give plain directions whenever there is need for a change of any kind.

We know that you will gladly comply with these suggestions. Thank you.

FOR FOREIGN SUBSCRIBERS

For the benefit of subscribers living in distant countries, the Silent Unity Healing Thought and the Prosperity Thought are given one month in advance. Below are the thoughts that will appear in May Unity magazine.

HEALING THOUGHT

Held daily at 9 p. m.
May 20 to June 20

The quickening, free-flowing life of Spirit renews and heals me.

PROSPERITY THOUGHT

Held daily at 12 m.
May 20 to June 20

The spirit of prosperity quickens my mind and affairs.

Those wishing to keep in closer touch with our work may do so by obtaining the Unity Sunday Program. $1 a year.

WHERE UNITY PUBLICATIONS ARE SOLD

A representative line of the Unity books, booklets, and magazines will be found at the following places. You are invited to call personally, inspect the Unity literature, and make your purchases direct from these addresses.

ARK., Hot Springs—Steigler Brothers, 520 Central.
Little Rock—Pfeifer Brothers.

CALIF., Alameda—Home of Truth, cor. Grand and Alameda ave.
Alhambra—Unity Truth Center, 206½ W. Main st.
Berkeley—Home of Truth, 2097 Allston Way; Northbrae Truth Center, 1037 Colusa ave.
El Centro—Unity Reading Room, First National Bank bldg.
Fresno—Unity Truth Center, 925 Divisadero st.
Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.
Hollywood—Library of the Open Portal, 1500 Courtney ave.
Lamanda Park—Unity Truth Center, 65 S. Roosevelt st.
Long Beach—Home of Truth, 1140 B st.; Hewitt's Bookstore, 117 Pine st.; Long Beach Unity Society, 1150 E. 4th st.; Unity Studio Library, 121 Chestnut ave.
Los Angeles—Mrs. Cella B. Slocum, 1656 Winfield st.; Unity Center, 2120 S. Union ave.; Unity Truth Center, 233 S. Broadway, rms. 405-406; Unity Fellowship, 618 W. 9th st.; Home of Truth, 1975 W. Washington st.; Unity Library, 233 S. Broadway, rm. 342; Betty Crittenden, 4312 Rosewood ave.; Bullock's.
Oakland—Andrew J. Bloom, 643 16th st.; Fruitvale Truth Center, 1621 Fruitvale ave.; Oakland Unity Truth Center, 1450 B Alice st.; Unity Center, 2137 23d ave.
Orange Cove—Peace Center, box 97.
Palo Alto—N. T. Truth Center, 565 Hamilton ave.
Pasadena—Unity Society, 482 El Dorado st.; The Brown Shop, 190 E. Colorado st.
Sacramento—Unity Center, 309 Plaza bldg.; Unity Study Class, 621 18th st.
San Diego—George P. Sikes, 1367 5th st.; Home of Truth, 1515 Front st.; House of Blessing, 2109 2nd st.
San Francisco—Unity Center, rm. 310, 165 Post st.; Metaphysical Library, 3d flr., 164 Post st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Mission Unity Center, 3668 24th st.; San Francisco Truth Center, 358 Sutter st.; The Emporium.
San Jose—Christian Assembly, 72 N. 5th st.; Metaphysical Center, 31-32 Porter bldg.
San Pedro—Unity Cottage and Center, 934 W. 11th st.
Santa Barbara—Truth Center, rm. 39, 17 E. Carrillo st.
Santa Maria—Valley Variety Store, 221 S. Broadway.
Santa Monica—Unity Truth Center, 538 Arizona ave.
Sebastopol—Unity Truth Center, Palmknolla, Petaluma ave.

COLO., Colorado Springs—Maude B. Clarke, 109½ N. Tejon st., rm. 10; Grimwood's, 20 N. Tejon st.
Denver—Denver Unity, rm. 204, 429 16th st.; College of Divine Science, 1819 E. 14th ave.; Power Publishing Co., 4235 32nd ave.
Pueblo—Unity Truth Center, 124 W. 13th st.

D. C., Washington—Unity Society, 1326 Eye st., n. w.; Jeannette

H. Wade, 1721 Eye st., n. w.; Woodward and Lothrop, 10th and 11th, F and G sts.; Metaphysical Library, 1627 K st., n. w.

FLA., Jacksonville—Unity, 302 Clark bldg.
Orlando—Carper's Book Store, 34 S. Orange ave.
Tampa—Unity Center, 1107 Marion st.

GA., Atlanta—Miller's Bookstore, 64 Broad st.
Savannah—Adler's Department Store.

IDAHO, Boise—Arch, Cunningham & Co., 910 Main st.

ILL., Centralia—Metaphysical Book Shop, 520 N. Locust st.
Chicago—First Unity Society, 500 Capitol bldg., 159 N. State st.; The Unity Fellowship, rm. 1008, 410 S. Michigan ave.; Roseland Unity Study Club, 111 W. 104th st.; Mrs. Alice R. Ritchie, rm. 1010, 8 S. Dearborn st.
Chicago Heights—E. A. Romigh, 1136 Emerald.

IND., Anderson—Glen M. Tait, 505 Farmers Trust bldg.
Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.; Unity Practical Christianity, rm. 135 Dennison hotel.
Kokomo—Mrs. Norman Simpson, 523 S. Washington st.; Sander's Book Store, 119 E. Walnut st.

IOWA, Des Moines—Unity Center, 1928 Franklin ave.
Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Sioux City—Unity Truth Center, 409 Ross st.

KAN., Kansas City—School of Practical Christianity, 1936 N. 6th st.

KY., Louisville—Truth Center, Flexner bldg.; W. K. Stewart Co., 425 S. 4th st.

LA., New Orleans—P. L. Brothers, sr., 1207 Constantinople st.

MAINE, North Windham—The World Helpers of Humanity.

MASS., Boston—Boston Truth Center, 739 Boylston st.; The Metaphysical Club, 177 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Bookstore, 27-29 Bromfield st.
Springfield—Mrs. Mary Margeson, 356 Main st.

MICH., Battle Creek—Golden Rule Study Class, 225 N. Washington ave.; Unity Study Class, 90 Highway st.
Detroit—Unity Center, 3782 Woodward ave.; The Higher Thought Assembly, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.
Grand Rapids—Ida M. Bailey, Coit road, North park, R. R. 9; Herpolsheimer Co.
Ionia—Lucia B. Vosper, E. Main st.
Kalamazoo—School of Christianity, 211 W. Dutton st.

MINN., Duluth—Unity Center, 1017 E. 5th st.
Minneapolis—Unity Society, Nicollet at W. 15th; Unity Truth Center, 6 S. 8th st., rm. 7; Caroline D. Walen, 2310 W. 50th st.
St. Paul—Metaphysical Library, 99 Garfield st.; Society of Truth, 446-A Wabasha st., rm. 3.

MISS., Biloxi—The Tea Shoppe, 133 Lameuse st.
Greenwood—R. L. Hataway, 807 S. Main st.

MO., Kansas City—Unity Library, 913 Tracy ave.; Unity Reading rm., 1107 Waldheim bldg.; Unity Study Class (colored), 2319 Michigan ave.; Emery, Bird, Thayer, 11th and Walnut.
St. Joseph—Practical Christianity, rm. 22, Ballinger bldg.
St. Louis—Mrs. J. C. Appel, 2631 Russell ave.; H. H. Schroeder, 3537 Crittenden st.; Unity Society, Cabanne and Union aves.; St. Louis Truth Center, 4030 Lindell.

MONT., Butte—Keefe Brothers, 25 W. Park st.

NEBR., LINCOLN—Unity Society, 502 Fraternity bldg.
N. H., MANCHESTER—Home of Truth, 153 Concord st.
N. J., ATLANTIC CITY—The Traymore Book Shop, 1709 Boardwalk; Blue and White Bookstore and Library, 122 S. South Carolina ave.
EAST ORANGE—Divine Science and Unity Society of the Oranges, 569 Main st.
HACKENSACK—Truth Center, 360 State st.
MONTCLAIR—Mrs. M. Elizabeth Blackmore, 303 Claremont ave.
NEWARK—Newark Unity Society, Berwick hotel, rm. 336.
PATERSON—Unity Truth Center, 148 Oak st.
N. M., RATON—May Schleifer, 321 N. 4th st.
N. Y., BUFFALO—Buffalo Unity Society, 180 Mariner st., Mariner hall; League for the Larger Life, 152 Elmwood ave.; Aries Book Shop, 116 Delaware ave.
CHAUTAUQUA—The Chautauqua Bookstore.
NEW YORK—Unity Society, 250 W. 57th st.; Brentano's, 5th ave. and 27th st.; Goodyear Metaphysical Book Shop, Inc., 25 W. 42nd st.; Book Corner Shop, 222 W. 72nd st.; Center Publishing Co., 828 7th ave.; Divine Science Publishing Co., 113 W. 87th st.
ROCHESTER—Unity Society, Fine Arts bldg.; Scrantom's, Powers bldg.
SCHENECTADY—Unity Center, Marcellene Webb Burbridge, 125 Park ave.
SYRACUSE—Katherine H. Carter, 155 E. Onondaga st.
OHIO, AKRON—Unity Church of Truth, 283 S. Main.
CANTON—Ralph Young, 139 Cleveland ave., s. w.
CINCINNATI—Divine Science Library and reading rm., 9-11 W. 4th st., rm. 57; New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, parlor floor, Burnet house, 3d and Vine.
CLEVELAND—Cleveland Truth Center, 725 Hickox bldg.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Study Class, 3518 Poe ave.; Tucker School of Expression, 5012 Euclid ave.
COLUMBUS—New Thought Unity Temple, Seneca hotel, cor. Broad st. and Grand ave.; McClelland Bookstore, High st.
HAMILTON—New Thought Unity Temple, 7th near High.
ROCKY RIVER—Unity Center, Box 134.
TOLEDO—Unity Study Class, 656 Pleasant pl.
OKLA., ANADARKO—Mrs. Nettie Melton, 216 W. Oklahoma ave.
MUSKOGEE—Unity Truth Center, 133 East Side blvd.
OKLAHOMA CITY—First Divine Science Church, 1313 N. Hudson; Unity Center, 305 W. 1st st.; Wiggner Book Co., 128 W. Main st.
TULSA—A. F. St. Clair, Densmore hotel; Unity Study Class, 233 Atco bldg.; Tulsa Bookstore, 19 W 3d.
ORE., MILL CITY—Jennie Christensen, c/o Mrs. A. Hinkle.
PARK PLACE—Mrs. Clara H. Rosebraugh.
PORTLAND—The Metaphysical Circulating Library, 312 Central bldg.; The Realization League, 727-28 Corbett bldg.
PA., BUTLER—Mrs. Ethel C. Turner, 339 N. McKean st.
ERIE—Erie Truth Center, c/o Reed House.
PHILADELPHIA—Unity Center of Truth, 236 S. 13th st.; The Chapel of Truth, 1507 Walnut st.
PITTSBURGH—Kingdom School of Christianity, 819-21 Wabash bldg. (Entrance 410 Liberty ave.)
WILKES BARRE—Alice B. Sadler, 57 Terrace st.
R. I., PROVIDENCE—New Thought Center, 72 Weybosset st., rm. 307.

TENN., KNOXVILLE—Frank J. Frye, 400 McKee st.
NASHVILLE—Divine Science Center, Commercial Club bldg., rm. 307; Unity Truth Center, 150 5th ave., n., Psychology Club bldg.
TEX., AUSTIN—Griegs, 910 Congress ave.
DALLAS—Mrs. C. H. Garvin, 1401 N. Beckley, Sta. A; Unity Club, 3606 Roseland ave.; Unity Self-Help Circle, 1631 Pine st.; Unity Society, 1301½ Elm st.
EL PASO—Unity Truth Center, 1728 Wyoming st.
FT. WORTH—Unity Truth Center, 505-513 Worth bldg., Main st.
GALVESTON—Purdy's Bookstore, 2217 Market st.
HOUSTON—Unity Metaphysical Center, 1 and 2 New Majestic bldg.
PALESTINE—Mrs. P. D. Wolff.
SAN ANTONIO—Unity Center, Nueces hotel, 511 St. Mary's st.
UTAH, SALT LAKE CITY—Horton Bookstore, 27 E. Broadway.
VA., NORFOLK—Unity Center, 2817 Villa Circle; Freeman's Bookstore, 243 Gramby st.; Norfolk Truth Center, 119 Tazewell st.
WASH., CHEHALIS—Mrs. Alice L. Ruth, 986 Washington st.
EVERETT—The Booknook, 2722 Colby st.
SEATTLE—S. Louise Foulks, 1217 7th ave.; Raymer's Old Bookstore, 1330 1st ave.; The Bookmart, 622 Pike st.; Center of Christian Philosophy, 537-538 Waldorf hotel; The Bookery, 4241 University Way.
SPOKANE—Spokane Book and Stationery Co., 903 Riverside ave.; The Church of Truth, cor. 6th ave. and Jefferson st.
TACOMA—Metaphysical Center, 719 S. E st.; Raymer's Old Bookstore, 1317 Pacific ave.
WIS., MILWAUKEE—First Unity Center, 130 Oneida, rm. 6.
WYO., CASPER—Unity Truth Center, Box 33.
AUSTRALIA, MELBOURNE—Anna Hudson, 145 Collins st.; New Thought Book Shop, 229 Collins st.
PERTH, WESTERN AUSTRALIA—Albert & Sons, 180 Murray st.
SIDNEY, N. S. WALES—Truth Center, Cole's arcade, 346 George st.
B. W. I., PORT OF SPAIN, TRINIDAD—Selyn Commercial Agencies, 71 Prince st.
CAN., SASK., MOOSE JAW—Unity Center, 214 Hammond bldg.
TORONTO, ONT.—Toronto Unity Truth Center, 53 College st.
VANCOUVER, B. C.—Vancouver Truth Center, 18 Fairfield bldg., Granville st.
VICTORIA, B. C.—Unity Center, 600 Campbell bldg.
ENG., LIVERPOOL—Miss Annie Fairbank, 136 Granby st., Princes Park.
LONDON—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12, and 33 Imperial bldg., Ludgate Circus, E. C.; The Rally, 39 Maddox st., W1.
NEW ZEALAND, AUCKLAND—Auckland Sunday School Unity, Darby st. (P. O. box 124).
SCOTLAND, GLASGOW—Unity Library, 118½ Duke st.
S. AFRICA, JOHANNESBURG—True Self Realization Service, P. O. B. 3491.

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EASTER CARDS

Four beautiful Easter cards in folder shape are prepared for this joyous reawakening season. The mottoes printed on the inside of the folders follow:

He is risen! He is risen!
Christ has burst the stony prison!
Spirit quickened, God directed,
All my life is resurrected.

If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall also give life to your mortal bodies.

The angels of His presence have rolled away the stone, and the radiant Christ, loosed from the tomb of materiality, comes forth, a living spiritual power.

One motto ends with these words:
May this glad Easter season bring you into a realization of God's unfailing life and health, is my desire for you.

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917 Tracy, Kansas City, Mo.

The year's at the spring and
day's at the morn;
Morning's at seven; the hill-
side's dew-pearled;
The lark's on the wing; the
snail's on the thorn;
God's in his heaven,—all's
right with the world.
—Browning.